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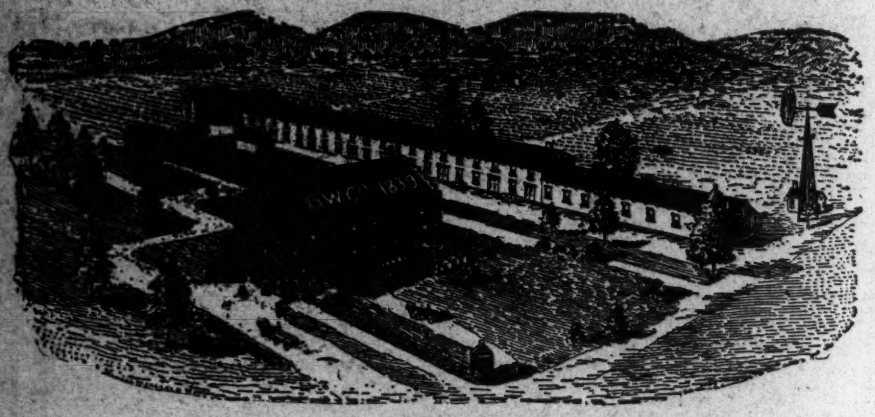

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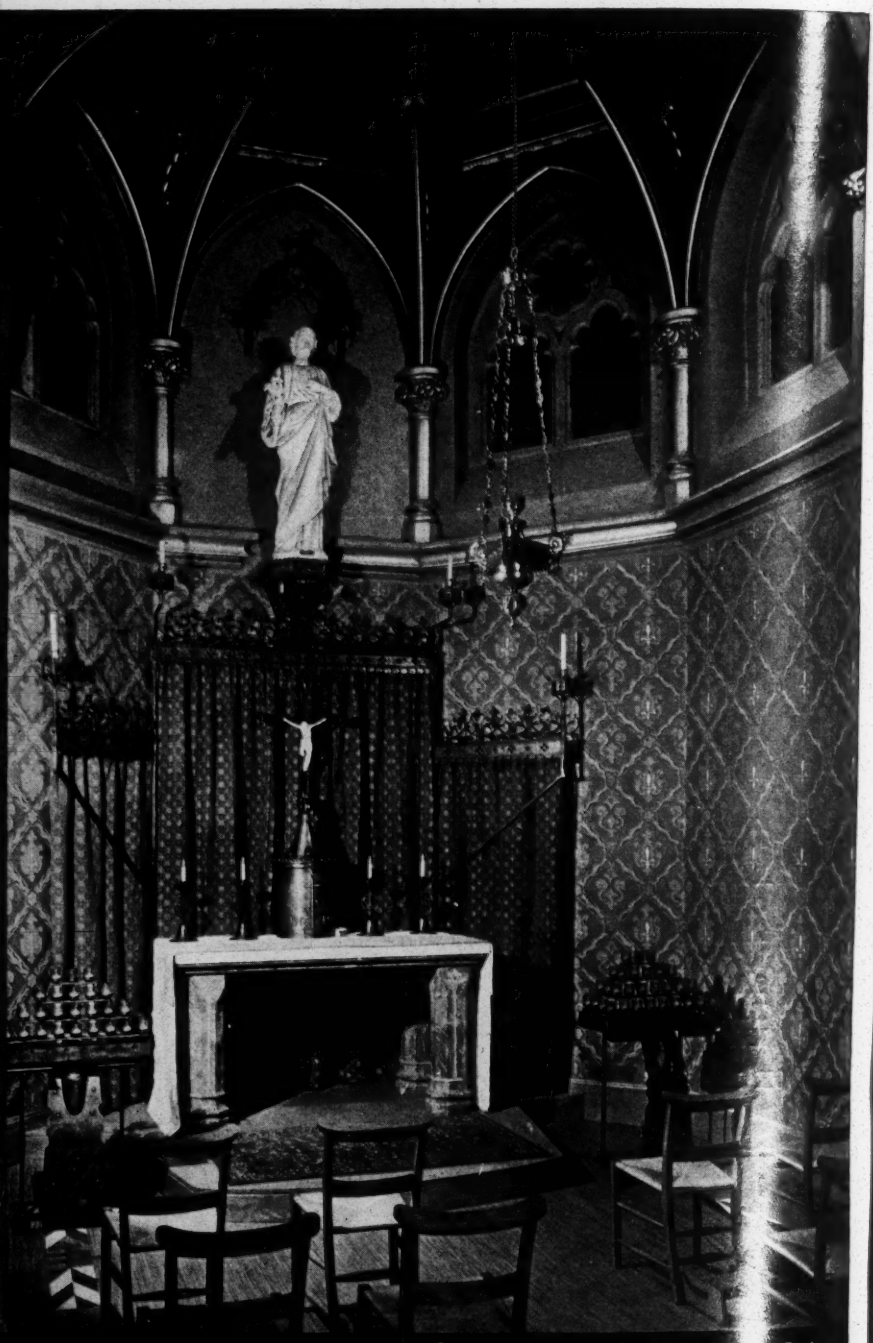

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THE ECCLESIASTICAL REVIEW

VOLUME 107.—NOVEMBER, 1942.—NO. 5.

CHURCH EXTENSION GROWS UP.

BACK in 1906 appeared an article in THE ECCLESIASTICAL REVIEW in which the Rev. Francis C. Kelley told of "the little shanty in the West, patched and desolate, through whose creaks and cracks the blizzard moans and chills!" Many of the older clergy shook their heads in doubt at the temerity of the young priest who cried out that the Home Missions of the United States were being neglected while telling of his hopes and plans to bring these missions much needed relief. With the impetus given the project by the encouragement received from the priestly subscribers to THE ECCLESIASTICAL REVIEW, the founder of the Society was inspired to seek a wider field for his activities than the little parish of the Immaculate Conception at Lapeer, Michigan. In the latter months of 1905 the Society had been legally incorporated, but it was not until early in 1907 that its headquarters were transferred to Chicago, where Father Kelley was welcomed by the Most Reverend James E. Quigley, Archbishop of Chicago, who, together with the Most Reverend Peter J. Muldoon, then Auxiliary Bishop of Chicago, and later the first Bishop of Rockford, Illinois, and Most Reverend John J. Hennessy, first Bishop of Wichita, Kansas, were the first members of the Hierarchy to encourage the daring young priest with his new plan of upbuilding the Church in the outposts of our country.

It is well to remember that at the beginning of the present century the missions of the United States of America were as yet under the care of Propaganda in Rome. The clergy well

know that the Propaganda in Rome is that Congregation of the Holy See which looks after the welfare of all foreign missions and missionaries throughout the world! It is to this Congregation that our annual collection of the Propagation of the Faith, minus the percentage retained for the Home Missions, is sent for distribution to the foreign missions. Likewise all the collections of the Propagation of the Faith Societies throughout the world are sent to the Congregation of the Propaganda for the same purpose. One can readily understand that in these perilous days, when most of Europe lies prostrate, the missions of Asia and Africa are more dependent than ever, so that it is consoling to learn that the Republics of North and South America, together with the Dominion of Canada, are the principal contributors to the Propaganda Cause.

As soon as the Home Missions became self-dependent, with the aid of The Catholic Church Extension Society, other Catholic organizations and some of the religious communities, a new impetus was given to publicizing the needs of our own Home Missions. Extension Magazine was not the first in the field but at least it was a pioneer in broadcasting the poverty of the isolated sections of this country. Hardly had the first decade of this century passed before almost every community had its own missionary magazine! Some of the religious communities have been laboring in the mission fields of China for centuries. The Catholic people of the United States were hardly conscious of it until the Maryknoll Fathers began to dramatize the situation. The number of Catholic magazines crying out for recognition today is very confusing, but each claims that its cause is best and most worthy. " Extension " is the only one of the Catholic magazines large enough in its distribution to be a member of the Audit Bureau of Circulation, a long established organization which certifies to the national advertisers the bona fide circulation of any national magazine seeking popular recognition.

The Objects of the Society.

The objects for which the Extension Society was formed are religious, educational and charitable, and are designed to cultivate and diffuse the blessings of Christianity, and especially to promote and support missions and missionary schools of the Roman Catholic Church throughout the United States and its

dependencies. In other words, the purpose of the Society is to assist in the erection of mission churches, schools and rectories for needy places; contribute to the support of priests living in isolated districts; to help educate young men for the Missionary Priesthood; to act as an agent for the clergy and laity of the country who wish to send some of their extra Mass Intentions to the missionary priests in poorer places; to supply altar plate and vestments for poor missions; in a word, to foster and extend the Holy Roman Catholic Faith in the United States and its dependencies.

It is not out of place to state here that the Holy See has limited the activities of The Catholic Extension Society to the United States and its dependencies, in order that its activities might not interfere with the Society of the Propagation of the Faith, the Indian and Negro Missions, or any other Catholic organization working in harmony with the Holy See for some independent home or foreign missions. Parenthetically as it were, we are willing to admit, that there are times when some Missionary Bishops say, " Well, if Extension will help me in this project, I can get one of the other bureaus to do the same! " Sometimes the missionary or a religious community will write: " If Extension will give me half of the amount my community will give the other half! " These particular plaints come from Bishops or priests laboring with an Indian, Negro or some foreign problem and it is only natural that if there be some crumbs falling from the table, we gather them up for our less fortunate brethren lest they be lost.

Early Days of Extension.

The first meeting of The Catholic Church Extension Society was held on October 18, 1905, in the residence of the Most Reverend James Edward Quigley, Archbishop of Chicago. Immediately thereafter the Society was incorporated and for thirty-five years operated on the Constitution and By-Laws authorized by the State of Illinois. During the first twelve months of the Extension Society only a little more than a thousand dollars was collected to promote the work. Had it not been for the financial assistance of several outstanding Catholic gentlemen, the Extension Society would have died aborning, but like every instrument in the hands of Providence working out

its destiny, before a few years had passed the Society was able to be of substantial help to some of the missionary dioceses. The first policy adopted by the Board of Directors of the Society was that it should lend money to missionary dioceses at a very low rate of interest. Three per cent was to be the interest asked. After a few years of trying to collect small interest on such loans, it was given up as a bad job, and whatever loans were on the books at that time were turned into outright gifts and from the first few years of the Society's beginning every donation has been final and without any strings attached to it.

The Holy See Approves.

Like every new organization, Extension had its trials and difficulties during the first few years. Time seems to be the best medicine for religious, social or physical ailments. In due time Extension began to be accepted as a sincere effort to help the Church at home in a financial way. After a few years more Archbishop Quigley was able to obtain a brief from the Holy See creating the Extension Society a Pontifical Institution. This first Roman document, dated June 7th, 1907, seems somewhat prophetic for one of the sentences contained therein reads: "To such an extent and in so short a time has your undertaking succeeded by the Divine Favor, that it could not have enjoyed greater favor and success. From this auspicious beginning, it is not difficult to conjecture what progress is in store for it."

Pope Pius X, of happy memory, seemed to be greatly interested in the progress of the Extension Society, for on June 9th, 1910, he sent a second brief to Archbishop Quigley which began with these words, "Great joy and consolation filled our hearts when recently we received information concerning the Constitution and past record of that successful association which a few years ago was started under the name of The Catholic Church Extension Society, in the City of Chicago, for the purpose of extending and defending the Catholic Faith in the United States of North America. We know full well the most excellent testimonies borne in this matter by our Apostolic Delegate in Washington, by almost all the venerable bishops of your country, and by very many priests and noted ecclesiastical dignitaries who unanimously sing the praises of the usefulness and excellence of this, your institution; for they bless it and glory in it, and rehearse the extraordinary benefits that have resulted from it."

It was in this brief that Pius X designated the manner in which the Extension Society should be governed, for, he said, "To provide in a more definite way for the management of this Society, we decree, by these present letters, that the permanent office of chief moderator of the whole Society, under the title of Chancellor, shall be held by you, Venerable Brother, and by your successors in the Archdiocese of Chicago. Moreover, there must be, under the Board of Governors, some immediate Governor of the Society, styled President, to whose care and vigilance and determined authority the general activity of the Society remains entrusted. Therefore, we, realizing the importance that great weight should be attached to his election, reserve this election to ourselves, and to this Holy Apostolic See. We decree, moreover, that the President of this Society thus nominated by the Holy See shall retain his office not longer than five years."

The Good Old Days

Those of us who are in a position to look back in retrospect upon the last thirty years know that the two decades of time from 1910 to 1930 were about as prosperous a score of years as we ever had in the history of the United States. The teen years between 1910 and '20 were only a build-up for the roaring twenties! Even the first great war seemed but a passing event after it was over and everybody in the country seemed to be of the mind that good times would always be with us. It was during these two decades of years that Extension attained its greatest height. In 1910 the receipts and disbursements of the Society amounted to $133,046.73. In 1929 the receipts and expenditures attained the highest figures in the history of the Society, a total of $1,662,605.26.

It was in 1915 that Archbishop Quigley passed to his eternal reward and was succeeded as Archbishop of Chicago by the dynamic George William Mundelein, Auxiliary Bishop of Brooklyn, New York. From Auxiliary Bishop of Brooklyn to Archbishop of Chicago and then Cardinal of the Holy Roman Church in the short spread of eight years was an ecclesiastical achievement the equal of which had never before been witnessed in the ecclesiastical history of the United States. The same energy and zeal shown in the Cardinal-Archbishop's accomplishments in the Archdiocese of Chicago during the twenty-four years of his

incumbency, a period in which he never missed presiding over the Annual Meetings of the Board of Governors or the Quarterly or Semi-Annual Meeting of the Executive Committee of the Extension Society, proved that his heart was with the work of the Home Missions as was his apostolic guidance in all the projects of the Extension Society.

It was during Cardinal Mundelein's time that the Extension Society celebrated its Silver Jubilee, on which occasion our late Holy Father, Pope Pius XI, of happy and holy memory, in a brief dated the 5th day of August, 1930, wrote as follows: "When the poor missions in many dioceses of the United States and its dependencies were in a very miserable condition, this Society harkening to the command of Our Lord Jesus, 'Going forth . . . teach all nations,' so aroused the spirit of Christian charity in Catholics that the more fortunate who dwell in flourishing cities, following the example of Corinthians of old, have given during this period of time, (the first twenty-five years) opportune aid to their needy brethren scattered throughout vast regions.

"It is indeed a most noble work, for by it not only innumerable churches, chapels and schools were either built or repaired, but also great sums of money were sent everywhere, so that the clergy under the leadership of their bishops might promote the Catholic cause and that promising youths might be educated for the glory of the Church of God."

New Constitution.

The Catholic Church Extension Society operated for the first thirty-five years on a Constitution and By-Laws authorized by the State of Illinois, but in view of the fact that a new Chancellor, by virtue of his office as Archbishop of Chicago, was installed at the Annual Meeting on November 18th, 1940, to supervise the work of the Society, the Board of Governors thought it well to revise the Constitution and bring it up to date. Because the Extension Society is a pontifical institution its Board of Governors was changed from a miscellaneous membership to a definite body. The Chancellor and also the President of the Society, both of whom are ex-officio members of the Board of Governors; all resident Archbishops; twelve Bishops; twelve priests, and twelve laymen now comprise the Board.

Naturally, membership on the Board of Governors of the Extension Society is limited to citizens of the United States, because the work of the Society is confined to the United States by the Holy See.

According to the new Constitution, all the officials of the Society are to be elected annually, except the Chancellor and the President, the first by virtue of his office as Archbishop of Chicago, retains the office during his lifetime. The President of the Society is appointed directly by the Holy See to serve a term of five years. This provision, however, does not prevent him from being re-elected, for the present incumbent in that office is now beginning his fourth term of five years.

Works of the Society.

Church building and renovation of missionary chapels has always been the first object of the work of the Society. Naturally, a Mission Society is not expected to contribute to the building of churches in large cities. It must necessarily confine its donations to missionary dioceses. In the early days of the Society $500.00 was the sum asked of contributors to help build little missionary churches. Some years afterwards the amount was raised to $1,000.00, and while either of these sums is always acceptable and can be used in many places, anyone familiar with the purchasing power of money in these days of unprecedented low interest rates, knows that $2,000.00 can scarcely do the work of $1,000.00 ten years ago, or $500.00 twenty-five years ago.

The Society, however, has never "looked a gift horse in the mouth," or to interpret this old phrase along our own lines, the Society has never refused any sums of money given directly or through wills which are offered to help build or renovate mission churches. The records of the Society for the past thirty-seven years show that more than five thousand little churches in the United States and its dependencies have been either entirely or partially constructed with the aid of the Extension Society. As stated above, in the construction of such chapels as little as $500.00 has been given, but during the past few years our books also show not a few donations of $5,000.00, several of $10,000.00, one for nearly $20,000.00, and even during the past year one for $25,000.00. Most of these were designated gifts, given

for specially designated places. As the patrons of the Extension Society know, whenever they give a substantial donation for the building of a chapel, they have the privilege of giving to it the name of one of their departed relatives, provided it conforms with the name of a Saint. After the chapel is constructed suitable pictures of its exterior and interior go into the files of the Society and others are sent as souvenirs to the charitable person who caused the chapel to rise in the memory of some loved one. A typical example of such missionary church construction was the recent dedication of St. John's Chapel in the University town of Oxford, Mississippi. The occasion was indeed auspicious because the Chancellor of the Extension Society preached the sermon on the occasion, while the Bishop of Natchez, Mississippi, sang the Pontifical Mass and the President of the Extension Society dedicated the church. Practically all the faculty of the University of Mississippi attended the ceremonies, and at the luncheon afterwards, in an after dinner speech, the acting Chancellor of the Mississippi University, Dr. Alfred Hume, who is also the Chancellor-Emeritus, and taking the place of the Chancellor, Major A. B. Butts, on leave with the Army for the duration of the war, said that the sermon preached on the occasion was one of the most outstanding he had ever heard in his life. In the building of St. John's Chapel at Oxford, Mississippi, not only was a Catholic chapel provided for a town in which one had never been built before, but also the problem of taking care of a large number of Catholic students attending Mississippi University was solved.

Mass Intentions.

Since the inception of the Society over thirty-seven years ago, Extension has been glad to act as a clearing house for Mass Intentions for the home missions. Hundreds of our city clergy and thousands of the laity constantly send us Mass Intentions for distribution to the Missionary Dioceses. The Extension Society solicits these Mass Intentions from the priests and laity only through a small ad printed monthly in the Extension Magazine and an occasional letter to the clergy. Extension does not send out an annual Purgatorial letter. Over the past thirty-seven years we have been able to distribute several million Mass Intentions to the poorer Dioceses of the country. All Masses sent out

by the Society are forwarded only to the Missionary Bishops of Dioceses in which they are to be distributed. Just at present the Society sends out two to three hundred Mass Intentions a month to about fifty Missionary Bishops, who in turn distribute them to the more needy priests of their Dioceses. On the receipt of the check and the card showing the list of Masses the Bishops sign the latter and return it to the society so that the auditors may semi-annually check up the number of Masses received, the offerings sent, and the signatures of the Bishops acknowledging them. The Society does not send Mass stipends directly to the clergy.

The sending of surplus Mass Intentions to missionary priests is one of the greatest acts of charity which can be performed. A daily offering to a missionary helps him to carry on his missionary labors and is an encouragement in persevering in his work. He is conscious of the fact that he is remembered by his brother priests and our Catholic laity living in more fortunate places than that in which he is laboring alone.

Subsidies to Priests.

Many years ago some of the Missionary Bishops called to the Society's attention the fact that many isolated districts might be evangelized, if it were possible to support a number of clergy who could be sent into them. It was then that the Society evolved the idea, "A dollar a day will support a missionary priest!" Through an occasional letter to the friends of the Society and a monthly mention of the idea in Extension Magazine, during the past twenty-one years, Extension has been able to contribute for monthly subsidies an annual sum of approximately $30,000.00. Time was when we were able to send a monthly subsidy of $30.00 to as many as eight or ten priests in some of our missionary Dioceses, but today, owing to diminishing returns from our efforts in this regard, and the strong competition of our religious brethren, we have to limit the missionary Dioceses, in most cases, to five monthly subsidies of $20.00 each.

In the beginning it was the intention of the Society to subsidize a missionary for a period of one year, in the hope that in that time he might be able to put his little parish on a self-sustaining basis. After twelve months, upon the recommendation of the Bishop, the subsidy may be continued for another

year. Our records show, however, that some missionary districts can never approach a self-sustaining basis, and certain localities have been subsidized for periods longer than ten years, while individual priests have remained on our subsidy list for as long as eight years. If we could possibly intensify the interest of the clergy and laity in larger centers in the subsidizing of missionary priests, we could easily duplicate the number of those whom we are subsidizing monthly, or better still, increase the monthly subsidies to the priests now on our list by twenty-five or fifty per cent, because in these days of high prices missionary priests cannot be said to be extravagant when their subsidy is but a little more than fifty cents a day!

Education of Students.

For generations past the Popes of the Church have been stressing the need for native clergy for all the countries of the earth. Pius X, Benedict XV, Pius XI and Pius XII have intensified this need for both the home and foreign missions during our own time. During the past generation the Missionary Bishops of the United States have taken up this cry, so that today in most of our large cities native clergy are in the great majority, and the time is not far distant when the same may be said of nearly all the home missions.

In passing it must be said that the foreign clergy, during the generations previous to our own, were the great missionaries of the United States and its Dependencies. The foreign clergy have always been the greatest missionaries of the whole world! One of the greatest heritages of our Church today is the apostolic labors the foreign clergy rendered and are rendering in many countries; apostolic labors which in the past have placed many of them in the Litany of the Saints. It is with but the greatest admiration for the labors of the foreign clergy that by apostolic command, we have now turned to the building up of a native clergy in these United States.

Our late Holy Father, Pope Pius XI, stated on a certain occasion, " helping to educate young men for the Missionary Priesthood is one of the best works Extension does! " During the past generation Extension has been able to distribute approximately $50,000.00 every year over a field of about sixty home mission dioceses. While these figures are not large and could be greatly increased if the Society received greater returns for that purpose,

yet it contains the germ of an idea that could be of great help to the home missions. The task of annually soliciting these funds is not an easy one, owing to the fact that practically all dioceses, large or small, have their annual collection for their seminarians, for the education of their own local clergy. Besides, it is only natural that all religious communities are anxious to get what they can for the education of their own subjects. Multiplicity of candidates for the Priesthood in most of our dioceses and religious communities, is a splendid testimony to the zeal of the clergy in inspiring the youth of our Church to walk in their steps, but if the secular clergy of the country added to their zeal the financial responsibility of a student for a missionary diocese, it would be one of the greatest helps the home missions could possibly receive.

Annuities.

The Extension Society has been accepting money or securities on the annuity plan almost since its inception. In the beginning the Society offered annual interest of 6% on such annuities, some years later reduced the interest to 5% and at present has reduced the interest to 4%. Of course, these reductions apply only on new contracts. If interest rates continue as low as they have been in the past few years it is quite probable that in the near future the Society will be compelled to reduce its annuity interest to 3%. It is the proud boast of the Extension Society that through good times or bad, no Bishop or pastor has ever received a complaint about non-payment of interest on an Extension contract. These days of high income taxes which will no doubt continue during the present generation, should be an incentive to people of means to look into the advantage of purchasing an annuity. It's about the only way of "eating your cake and having it!" The added feature of an Extension annuity is that after death the principal may be designated for any of the good works of the Church fostered by the Society.

Endowments.

The Extension Society has been building Endowment Funds for some years past and they cover the various endeavors of the Society. The Endowment Funds are listed as follows:

Mission Students' Endowment Fund
Mission Priests' Endowment Fund
Mission Schools' Endowment Fund

Mission Community Endowment Fund
Mission Church Endowment Fund
Mission Society Endowment Fund

The first three Funds listed are made up of donations of $1,000.00 each, which must be made during the lifetime of the donor. The accumulated funds are invested and the annual interest on the total used for the formation of burses in memory of donors. When the annual interest reaches the sum of $6,000.00, another burse is set aside in memory of one of the deceased members. It looks like high finance, doesn't it? Can't be done? Well, up to the present the Society has been able to set aside over one hundred burses on these first three Funds and the annual interest on each of the burses is used for the education of a poor student for the Missionary Priesthood, or for the subsidizing of missionary priests, or for helping some poor little missionary school to operate for the year. From the interest on the Church Endowment Fund one hundred and twelve chapels have already been built in the home missions!

OUR HOLY FATHER.

Pope Pius XII, on the occasion of the induction of the Most Rev. Samuel A. Stritch, Archbishop of Chicago, as the third Chancellor of the Extension Society, in a brief dated the 28th day of September, 1940, said: "The work performed by this Society since its foundation has always been a source of great consolation to our paternal heart. The Catholic Church Extension Society, founded for the noble purpose of defending, preserving and spreading the Catholic Faith, has ever been true to its end, and the full extent of its beneficial influences on the Church in the United States is known only to God Himself. By distributing Mass offerings and other donations, the Society has enabled Bishops and priests in the poor districts to carry on their work and provide their churches with the necessary furniture, while in missionary localities it has contributed in no small way to the formation of a native clergy.

"In this way," our Holy Father continues, "the Society has earned the deep gratitude of the Bishops and priests of the United States, and the increasing popularity it enjoys among all ranks of the faithful is in itself a testimony of its success."

MOST REVEREND WILLIAM D. O'BRIEN, D.D.
Chicago, Illinois.

THE VICAR-GENERAL ENJOYS IT.

IT was young Father Brady who went with the Vicar-General to attend a new sort of meeting, called by one of the Vicar's non-Catholic friends to discuss the idea of establishing an exclusive club for the learned discussing of vital questions. The Vicar-General thought that Father Brady, who has one post-graduate year at the Catholic University and was to be sent back for more after some experience of parish work, would enjoy the event. The Vicar-General had a pretty good idea about what was likely to happen at the meeting, which was held in the house of a Professor.

When the two priests came back to the Rectory the clergy were all upstairs in the community room. They heard the V. G. chuckling as he climbed. He opened the door and motioned Father Brady to go in.

" I can't stop to satisfy your curiosity, gentlemen," he announced, " but I think this young brother of yours is full of impressions that need airing." He closed the door and went on to his own rooms.

"All right, Brady, tell us about it," said Father Defour, as they pulled their chairs together and, for once, gave him (who was the youngest) the chair with a cushioned seat. It happened that two of Monsignor Carter's assistants were also "among those present ".

Father Brady sat down and began the narrative with the air of a man who had just been through a very amusing experience.

" What those chaps had in mind," he said, " was a monthly session to which learned men were to be invited for a fight. The first thing they brought up was the question of a name for their proposed club. As usual, the whole discussion fell into the hands of a few. I can't remember the names of the men, so I'll only identify as I remember faces and places. The Man on the Right suggested The Boneheads as an appropriate name; shooting a sly glance at the Man on the Left as he spoke. That person returned the attention with a remark made to the ceiling, to the effect that he knew of at least *one* person in the room who certainly could qualify for membership! The Man in the Center was of the opinion that The Boneheads as a name, had been

pre-empted by a group of university professors. Whereupon a chap who looked like a Statesman and talked like a Politician, suggested that university professors sometimes do show signs of intellectual appreciation of the fitness of things. There was an Anglican clergyman called The Padre. He opined that The Grave-Diggers might do as a name. But the Man in the Center said that an editor, three lawyers and a mayor had selected that name for a club of their own. The Man on the Left asked: Why in thunder, does the thing need a name at all?

There was a Doctor among the group who put in, " that name will do splendidly."

" I didn't suggest a name. What do you mean? " asked the Man on the Left.

" Sure you did," said the Doctor, " you suggested that we call it The Thing."

" Chesterton used that name for a book," said the Padre. " It was a book about the Catholic Church."

" That makes it all the more appropriate," said the Man on the Left. " The Catholic Church is the *one* thing we are sure to bring under the microscope."

" Why the deuce should we? " asked the Statesman. " My wife will want to know. She is a Baptist and will be suspicious of my association with people of other gods than her own."

" Of course," said the Man on the Left. " How those Christians love one another. "

" Order! " rapped the Man in the Center. " Tell your wife that we are going to educate you."

" Educating politicians will bring down the whole social fabric, as now constituted," remarked the Vicar. " Suppose we call it ' The Thing ' and decide what subject we are to start with."

The Center said: " Money."

The Right said: " Morality."

The Left said: " Revolution."

The Statesman said: " Roosevelt."

The Editor said: " Fundamentals."

The Padre, in a spirit of holiness, remarked: " Let's start with God."

" He wants to talk shop," groaned the Left.

"He wants to start from scratch," answered the Padre. "You'll come to God anyway before you end."

The Skeptic had said nothing because he was half-asleep. He woke up with a bounce. "I'm an atheist," he announced. "Why talk about the non-existent?"

"You're no atheist," said the Right. "There are none. Anyone who sees the evidence of law and order and planning in the universe and calls himself an atheist misnames himself. He's an imbecile!"

"That sounds like Mencken," remarked the Left.

"It is Mencken," replied the Right. "I can never get away with anything."

"Now we have the real club spirit," put in the Editor; "the spirit that makes news. Continue to say things like that and The Thing is a success. In ten minutes I'll have my best reporter down here to gather up the details of the ruckus."

"Nevertheless, there is no God," said the Skeptic, "at least no God of the Vicar's or the Padre's kind."

"What kind of a God would meet with your approval?" asked the Vicar. "Give him plenty of air. We are in no hurry."

"I could accept a Goal as God, or a Beginning and End, or an Explanation, or an Answer, or an Ideal, or a Justice, or a Start, just what everybody has always wanted and that would surprise no one to find; or a Light; or a Power needing no other."

"I told you so," groaned the Skeptic.

"That is great," put in the Vicar. "You have at least the makings of a good Christian."

"Christian nothing," exclaimed the Skeptic. "I don't believe in *your* God."

"You made a very good sketch of Him nevertheless," said the Vicar-Geneeral. "I should call it quite life-like."

"I didn't say He had *life,*" protested the Left. "You think God has eyes and ears and hurls thunderbolts?"

"Do I? Do I really?" smiled the Vicar. "Suppose we say that the eyes and ears are understanding and the thunderbolts justice?"

"But you don't—"

"Wait a minute. Yes I do. It was *my* God you were trying to picture. Didn't you make Him Creator, Sovereign, All-

wise, All-knowing, All-good, All-absorbing. That's my God."

"Your God and my God too," said The Padre.

"But He would not be a Person, would He?" asked the Statesman.

"Why not?" spoke up the Right.

"Why not indeed?" agreed the Vicar-General. "Could He be perfect and yet lack personality? Without personality He would be defective and neither the end nor the beginning. Talk sense!"

"We'd better pull up," said the Man in the Center. "We haven't even decided what we are going to discuss at the first meeting."

"You are mistaken," put in the Editor. "We have discussed it."

"But we weren't going to bring God into this," objected the Doctor.

"You can't keep Him out," said the Vicar-General.

"They discussed another meeting," said Father Brady, "but the Vicar says there won't be another."

"That's why he took you with him; the old fox."

"I don't see it," said Brady.

"It was to help educate you by showing you what kind of people a Ph.D. will have to operate upon when he comes out."

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THE CITIZEN OF THE STATE AND THE FAITHFUL OF THE CHURCH.

AMID the restlessness in the world today, it would be idle to think that the Church will be unaffected. The faithful are also citizens of some country, and the temptation to make comparisons between the laws of the Church and the laws of the State is ever-present. This comparison is frequently made. Conclusions are drawn, and while they may not be acted upon openly and at once, they do usually exercise some effect on the faithful. Where they are still permitted free speech, citizens of all countries are taking an increased interest in their governments. They are learning, in many cases from the ground up, the lessons they should have learned years ago. Citizens are beginning to inquire and to question. Conclusions are not uniform, and remedies proposed for abuses vary. All this, of course, saving the authority of the government, is not to be condemned.

Since the faithful are citizens, they can easily transfer their questioning attitude to the laws of the Church. There has always been some resistance to these laws in the past, and we have no real reason to hope for anything really better in the present or future. Human nature is the same today as yesterday. It will be the same tomorrow. The restriction imposed by law is not welcomed. Guidance is at times welcome, but not all are anxious to be governed. Resistance to law is easily understood. It is a conflict of wills. It is a question of fact, and it does not necessarily involve theories of society. Sin and its remission are old. A man will not obey a law. He knows he is sinning, and, when contrite, he seeks remission of his sin. But in disobeying a law, a man, conscious of his sin, is not challenging the right of the Church to command him. When he does make such a challenge, the situation is far worse. Perhaps a statement of the position of the faithful in regard to the authority of the Church will recall the dogma and the fundamental law involved. A further aid to this end will be a simultaneous study of the citizen and the State. This will be useful since both the Church and the State are perfect societies. It is with this hope that these pages are written.

Every question of authority rests on the nature of the society in which this authority is exercised. There are societies in which the exercise of authority is controlled by the members' ballot. Such authority is found in associations where no natural or supernatural bond is postulated. People can unite themselves into groups and then incorporate these groups as moral persons or corporations. The articles of incorporation should clearly define the limits of authority. To go beyond these limits would be an abuse. Such abuse should be corrected by removal from office or by suit for damages. In these corporations, or moral persons, or even societies, it is easy to see that the exercise of authority can be controlled by the members of the society. The head of the society acts in the name of all; he acts for all. Moreover, he acts according to and not beyond the power conceded to him by the members of the society. Further still, he acts by reason of the power entrusted to him by the society's members.

Besides these incorporated societies, which are necessarily imperfect in the eyes of public law, there are societies whose authority does not result from ballot. These societies are called perfect societies and draw their authority from divine law, natural or positive. Some conclusions from arguments in earlier articles can be repeated here and later, so that the real force of the perfection of the Church and of the State can be stressed.

Theology teaches that the Church is such a society; but the State is also a perfect society. The ruler of the State, by whatever name he may be called, draws his authority from God and is responsible to God for the exercise of this authority. Laws of the State are not subject to the approval of the people. The ruler is to determine the law. Naturally, the ruler should inquire, investigate, consult and reflect before he enacts a law. Nothing unreasonable, injudicious or imprudent should ever be made a matter of law. Precisely, it is because the practical judgment of the people disapproves a law, that so much neglect and disobedience are found. People do not analyse a law and say they do not want the law. They merely shrug their shoulders, wondering how such a thing could be made a law. The statutes of many states contain provisions that have long since surrendered their utility. Perhaps these statutes had been reasonable at one time and were obeyed. Now they are outmoded

and of no use. The people detect this defect and act accordingly. And all this, without any positive action on the part of the ruler of the State.

It will be well here to show the basis for the statement that laws are not subject to the approval of the people. But first, Suarez [1] says the opinion that people had the right to accept or reject laws was the common opinion, but he rejects this opinion on a philosophical basis. There is no doubt that the opinion which asserts the people's right is attractive and will appeal to citizens. Nor are the arguments for this opinion to be set aside as altogether worthless. For instance, it is asserted that the acceptance of law by the people is the best sign of common good. Again, it is asserted that the legislator would not wish to rule contrary to the wishes of the people. Both these arguments have their validity, but they can be used as efficaciously to support the fundamental justice of any law no matter how it originates. Further, it is clearly seen that the acceptance of a law does bring the cooperation of citizens, and in this way it is the best sign of common good. But this is practical acceptance and compliance with the law. It is another step to say that citizens have an antecedent right to pass on the worth of the laws themselves. In the same way, the argument that the legislator would not wish to rule contrary to the wishes of the people can be answered. It is normally true that the legislator wishes to rule according to the wishes of the people, and this is clearly established as rule in accepting customs contrary to the law. This is the real meaning of the validity of a custom contrary to the law. The legislator observing the infractions of his law does not wish to continue to bind his subjects contrary to their wishes as practically expressed in their transgression of the law.

Another argument for the asserted right of the people to reject a law enacted without their approval is founded on the transfer of power to the authority of the State. On this basis it is asserted that citizens have a right to reject laws. There is some truth in this argument, but it falls short of its objective. What the people have transferred to the authority of the State is *power to rule*, and they cannot later question the exercise of this power. Conceivably, the people may have retained some

[1] *De Legibus ac Deo Legislatore*, Lib. III, cap. 19.

power, but this is scarcely to be admitted in a perfect society like the State. With the authority originating from God through natural law, the people are at most the depository of authority which must be transferred to the existing authority of the State. Hence it cannot be admitted that any retention of authority by the people is legitimate.

With these assertions answered, the principle argument for denying the people the right to accept laws must be considered. This argument is philosophical. Law is clearly a matter of obligation because it is a regulation for the common good. Law has no other reason for its existence. This obligation is found in the very analysis of a law, especially if a law of a perfect society like the State is considered. We have but to recall the purpose of the State and the reasons for regulatory enactments to realize that an obligation to obey laws follows immediately from their promulgation. To assert, then, that this obligation does not exist without previous approval of the people involves a contradiction. A law would then oblige and not oblige at the same time. The absurdity of such a contention is obvious. Therefore, it must be maintained that no approval of the people is required before a law can exist.

Since this matter is not merely a question of theory, it is interesting to see how far in practice the asserted right of the people to approve laws is denied. To find evidence of this denial we have only to observe the many laws passed yearly by the State. Are laws, when enacted, offered to the people for their approval?[2] Does Congress, for instance, wait for the approval of the people before a law is enacted? The law is passed and enforced immediately. This indicates that even in a democracy the legislators do not consider themselves incompetent to pass a law without the approval of the people. Such an attitude goes far toward showing the absence of any right of the people to approve a law.

The above argument has indicated that there is no antecedent right of the people in matters of legislation. But at the same time there cannot be any denial of the people's right to just

[2] Ryan in his chapter on the "Moral Obligation of Civil Law" (*The State and the Church*, 1924, p. 258) cites certain places, e. g., Switzerland and the United States, where laws do not have full force until they are approved by the people. But Ryan admits that even in these States the majority of laws are recognized as valid as soon as they have been promulgated.

government. To exercise this right they can appeal for revocation of unsuitable laws. Nor is formal appeal the only remedy at hand. If conscience will not support the obligation imposed by law, there is no doubt that actual disobedience to the text of the law is legitimate. Here is where the common sense of the people is displayed. The presumptive knowledge of the legislator to know what is best for the State is, naturally, not always in correspondence with fact. And in so far as he may be in error, his laws are not just and do not impose an obligation to obey.[3]

The passive resistance, immediate or progressive, to a law does not indicate the legal necessity for popular approval of a law before it can operate. Neglect, disregard and even defiance indicate at most a refusal to comply with a statute. This refusal is not at all necessarily based on the consciousness of frustrated rights. Therefore, it is incorrect to consider refusal to obey a law as an indication that the people want to have a part in making the law before they will obey it.

People are united into a society called the State by the law of nature. There is no real freedom in this matter. Citizens must belong to one State or another if their temporal happiness is to be obtained. This is simple ethics. The State is a perfect society the purpose of which is to achieve temporal happiness. This is an arrangement ordained by God. Great latitude is found in selecting the means whereby the State can achieve this purpose. Temporal happiness in itself and as leading to union with God through creatures [4] is all-embracing in so far as man's natural needs are concerned. The authority of the State must

[3] Cfr. *Theologia Moralis Sancti Alphonsi Mariae de Ligorio, editio nova* (Romae, 1905), tom. I, nn. 136-139. The doctrine of St. Alphonsus can be profitably studied in regard to the question discussed in the text. St. Alphonsus cites many authorities for the various points he explains, but he seems to make the controversy a dispute between canon law and theology, with the latter holding for the denial of the right of the people to approve a law. However, with Suarez, himself an able canonist, denying this right to the people, the controversy can scarcely be a fundamental dispute. Doubtless some canonists were influenced by theories of civil law and perhaps were too engrossed in the application of the principles of Roman Law to see the theological implications of their concession of the right of the people to approve a law.

[4] Pope Pius XII in his encyclical "*Summi Pontificatus*", October 20, 1939, says of the true function of the State: "It is a noble prerogative and function of the State to control, aid and direct the private and individual activities of national life that they converge harmoniously toward the common good. That good can neither be defined according to arbitrary ideas nor can it accept for its standard primarily the material prosperity of society, but rather it should be defined according to the harmonious development and the natural perfection of man."

cover all these points. The authority of the State must propose the proper means to achieve its purpose. These means normally are laws governing the rights and conduct of citizens. The State must adjudicate controversies arising from conflicts of rights. The State must not only defend itself against foreign enemies, but it must also conserve the fabric of its own existence by punishing the infractions of its laws.

The citizens of the State have no real constitutive part in these operations. The actual authority that is exercised over them comes from God and is not subject to recall. Naturally, there must and does exist in the State some organ that can control abuses, and even eliminate them. The authority exercised by the head of the State is not the power of a tyrant.[5] Therefore, citizens are not slaves. Obedience to just laws is demanded of citizens. But this does not mean that citizens have an inherent and inalienable power in themselves to determine the justice of a law or approve its enactment. Anything that would indicate the formal enactment of a law by the people themselves is to be rejected as contrary to the idea of a perfect natural society. Customs, of course, can be elevated to the status of a law, but the formal legal element is in the hands of the legislator. He gives the law its binding force.

The relationship between the faithful and the authority of the Church is even more clearly seen. The Church does not seriously suffer from internal opinions about its constitution. Fundamental theology is explicit. It leaves no doubt about the divine institution of the Church. The intention of Christ to found a visible, authoritative society is abundantly proved in Sacred Scripture and Tradition. Consequently, the right of the Church to command is not difficult to demonstrate. Such demonstration as was necessary was made in an earlier article.

But what is the position of the faithful in regard to the legislation of the Church? Have the faithful any right to challenge this legislation? Can they object to the affirmation and interpretation of natural and divine law? Can they oppose positive enactments of discipline?

There is no question here of any factual resistance. As has been mentioned above, the laws of the Church have at times

[5] Confer "*Immortale Dei*", November 1, 1885, for a description of the authority of the State. (*Fontes*, 592, n. 2).

been disobeyed in the past, and they will, unfortunately, be occasionally disobeyed in the future. Such disobedience calls for reform of morals. It does not necessarily indicate legal or even theoretical resistance to law. Yet there exists a feeling to challenge the authority of the Church.

This feeling is more easily detected in the field of morals than in discipline. Laws that embody the doctrine regulating the morals of the faithful are at times questioned, not as to their propriety but in regard to their actual suitability. Any priest knows that some of the faithful question the right of the Church to speak on birth control or euthanasia, and similar moral questions. Any priest likewise knows that when the Church speaks on the honesty of public civil servants she is accused of entering politics. This is really a challenge to the Church's right to determine the meaning of the commandments. Challenges of this kind are serious. They not only interpose an obstacle to virtue but they weaken a faith otherwise readily professed.

While the theological position of the faithful is clear enough, one should not wonder if the faithful at times fail to discriminate. Historically, the various forms of civil government permitted the people, at least in practice, some voice in determining laws. This was stressed in the democratic theory of government. Laws with the consent of the governed was the watchword. In various periods of history, especially after the French Revolution, the democratic theory of government was so ardently espoused that its careful analysis was frequently overlooked. Enthusiasm for new or rediscovered theories of government is contagious. People oppressed for generations are scarcely likely to analyse. What they seek is relief from oppression. It is only after some time has passed and calm reflection can exist that any real analysis of theories of government can be in any way popular.

Moreover, modes of election and devices for control of elected officials tend popularly to indicate a division of authority in the State. Citizens in a free State can elect and re-elect their officials. There is also machinery for impeachment of officials. This latter device is useful, but it operates merely to restore a proper use of civil authority. It does not really indicate either the source of authority or imply any division of authority. Yet, it is only natural that recurrent elections and referenda and,

occasionally, impeachment should appear as if civil officials actually derive their power from the consent of the governed. Appearances of this kind should not be translated into realities. Great power rests with the people to determine who should govern them; similar power can be used to demand proper use of authority in the State. These items are sought in the various forms of government. If they actually exist, experience will test their worthiness, but in no case are they essential to the idea of a perfect civil society. The monarchical form of government rarely provides for elections of high officials, nor does it provide a remedy for abuse of authority. Nevertheless a monarchy can be a perfect civil society. It is tempting to use this form of government as an example to illustrate the lack of power on the part of the people to make laws. The various parts of a perfect society can best be examined in a monarchy. Yet, since real monarchies such as existed years ago are disappearing, this example, while excellent in itself, would actually fail to illustrate because of its rarity. Demonstration by example must consider cases at hand.

In a democracy, such as ours, we do have elections, and we do occasionally impeach officials. Citizens have a duty to participate in elections, and they should watch the official acts of their rulers. This duty cannot be too strongly emphasized. After all, whatever be the source of authority, a human being has to exercise it. Political parties and policies have their part in elections, but the ability and character of a candidate for office should always be the factors to be weighed carefully and honestly. Too often in elections blind partisanship and personal advantage control votes. Whenever this occurs, the electorate is just as deficient in its duty to the State as a corrupt official is to be blamed for his abuse of authority. And, frequently, there is a direct relationship between the two activities.

Similarly, citizens should scrutinize the public acts of officials. The only reason why an official is elected is to work seriously for the good of the State. In doing this he may at times curtail the alleged rights of some group of citizens, but this is not an abuse of authority. Conversely, if the official seeks to favor this group to the disadvantage of the entire citizenry, he is to be blamed and should suffer the consequences of his acts. Careful distinction must be made between an unfortunate choice of pos-

sible means of government and a deliberate act calculated to harm the State and its citizens. The former might indicate some inefficiency. The latter, however, is a reprehensible act and should not be tolerated.

This short digression on elections and impeachment is intended to show that citizens are a real part of the State. Their rights are not to be neglected or ignored. By natural law man lives in society. He has rights that must be respected. Man is not a creature that exists for the State. The State exists for the citizens. This is a fundamental concept, and we dare not ignore it. Whatever surrender of indvidual rights may be necessary is necessary only because their retention would be harmful to other citizens. The State is not an ogre. It should not devour the rights of citizens. It should control and regulate these rights. It can demand at times their surrender. But the extreme exaltation of the State over all citzens in the sense that human debasement exists is to be emphatically rejected as contrary to natural law.[6]

On the other hand, overemphasis of the part citizens play in the State is likewise an error. Aside from the question of separate nationalities and naturalized citizenship, people are not free to enter a natural society called the State. The State as a society is of the natural law. The State as a group of citizens is a factual determination of this law. In whatever State a citizen may be enrolled, he is there fundamentally by natural law. He is a member of a society ordained by God through natural law. This is inescapable. Citizens can transfer their citizenship from one particular State to another through the operation of positive law, but they cannot escape being in some State. This is natural law.

What is the deduction from this basic idea? The first and obvious deduction is that citizens as such contribute nothing to

[6] Another quotation from the encyclical "*Summi Pontificatus*" is apposite: "To consider the State as something ultimate to which everything else should be subordinated and directed, cannot fail to harm the true and lasting prosperity of nations. This can happen either when unrestricted dominion comes to be conferred on the State as having a mandate from the nation, people, or even a social order, or when the State arrogates such dominion to itself as absolute master, despotically, without any mandate whatsoever. If, in fact, the State lays claim to and directs private enterprises, these, ruled as they are by delicate and complicated internal principles which guarantee and assure the realization of their special aims, may be damaged to the detriment of the public good, by being wrenched from their natural surroundings, that is, from responsible private action."

the juridical perfection of the State. It is important to remember this because it is the juridical perfection of the State with which we would be most concerned. Citizens are necessary as material parts of the State, but they do not thereby control the State. Whatever authority is present in the State is found there independently of the wishes of the citizens. A second and further deduction is that the people cannot usurp any legislative function of the State. Naturally, they retain every right to be governed justly and equitably, but they cannot choose the law whereby they are governed, nor select the methods necessary to enforce this law. To enact a law and to enforce this law are prerogatives of the legislator. In a perfect society like the State these prerogatives are derived from natural law. They are not concessions of the electorate. Conversely no real acceptance of the people is necessary before a law of the State can exist and operate. To hold such a consent as necessary would bring one under the condemnation of Pope Alexander VII. This Pope on September 24, 1665, condemned the idea that the people can reject a law without cause.[7] What the Pope actually condemned was the theory that people enjoy legislative rights and therefore their consent must be secured before a law can take effect. The Pope certainly did not condemn the people's right to withstand an unjust law, nor did he reject the legislative operation of custom.

The above ideas are set down to mark off the relationship between citizens and authority in the State. The same ideas must now be taken up to consider again the relationship between the faithful and the authority in the Church. This relationship was touched upon above where it was stated that such relationship was seen more clearly in the Church than in the State. The reason for this clarity is the clear-cut dogmatic aspect of the question. While some argument will be proposed, there is no intention to pursue a long theoretical disquisition on the subject. Here it will be sufficient to notice the structure of the Church and emphasize where the authority is found. By exclusion it will be seen that the faithful are to be governed. They are never to govern.

In founding the Church, Christ made no provision for the people to participate in the legislative acts of the Church. They

[7] Denzinger, *Enchiridion Symbolorum*, 1128.

were never to rule. They were to be ruled. The commission laid upon the Apostles and their successors was to teach and govern. "All power" was given to them until the end of time. This is a constitutional provision, and it is not subject to change. It is the divine will of Christ Himself. The only restrictions placed upon the Apostles and their successors are to be found in the purpose of the Church, or, to put it another way, in the matter which they can suitably enact into a law. Christ did not intend the Church to be the principal society through which the faithful could achieve temporal happiness, and therefore laws of the Church cannot be made which directly and solely effect this purpose. This would be a field outside the competence of the Church's legislators. As long as competence of matter is observed, the legislative authority of the Church is absolute.

Nor is authority to legislate independently of the faithful found only in the Pope. Local Ordinaries, for instance, enjoy similar power. It is admitted that this latter power has been questioned at times, both as to its existence and also as to whether contrary custom could impair it. Pius VI condemned the division of this power between bishop and pastors,[8] while the greatly predominant weight of opinion has always been opposed to the idea that contrary custom can weaken the bishop's legislative power.[9] Moreover, Canon 25 of the Code of Canon Law is equally applicable to episcopal decrees and laws. This canon expressly states that customs in the Church have the force of law only with the consent of the competent ecclesiastical superior. This indirectly eliminates the necessity of requiring the consent of the faithful before a law can exist, for if a custom which originates with the faithful cannot itself become law without the superior's consent, surely a law which originates with the superior does not need the consent of the faithful.

Like the State, the Church is also a perfect society. Men, conscious of the will of Christ, are not free to enter or remain outside the Church. Christ has instituted only one society to act as a means of salvation. Therefore, since salvation is to be found in the Church, anyone wishing to save his soul must enter the Church. But in entering the Church no one contributes to

[8] Denzinger, *o. c.*, 1509.

[9] Cf. Suarez, *De Legibus ac de Deo Legislatore*, Lib. IV, c. 16.

the power of the Church. This power is determined by Christ and is in no way affected by the increase of the faithful. The faithful unreservedly place themselves in the legislative hands of their ecclesiastical superiors. There is nothing approaching a contract or an agreement in membership in the Church. Just as the faithful do not remain in the Church because legislative enactments please them, so they cannot reject authority because it displeases them. It cannot be emphasized too strongly that no one is a member of the Church because of a favor or because of friendship. A Catholic is a Catholic because he wants to save his soul. And to save his soul he must do the will of Christ. This places him in a society founded by Christ and organized by Him. In this organization laws depend only on the legislator's will.

It must not, however, be understood that authority in the Church can even theoretically be used arbitrarily and contrary to the real good of the faithful. Such a contention morally is unthinkable and theologically is unsound. Legislators in the Church are certainly bound by their office to make just and reasonable laws. They are equally bound to revoke laws that have outlived their usefulness and have possibly become harmful.

All that is stressed here is that in the making of a law of the Church the faithful have no part. Their consent is not required. While a law may actually never be obeyed, it still exists until it is revoked.

But are the faithful and their actions to be altogether disregarded? It is one thing to stress a theological principle; it is quite another thing to conclude that habits and customs have no influence on legislation. The Church is not an autocracy, nor are its rulers autocrats. Tyranny is not to be predicated of any Pope or Bishop because Christ chose only the hierarchy as thelogically competent to rule. Now if a law is an ordination of reason, then the legislators legally express reason in the Church, and reason itself demands thought and reflection before a law be promulgated. All this is assumed. But in breaking down the formation of laws we see the important part that the actions of the faithful play. It is then in observing the habits of the faithful that the legislator finds the reason for his law. Order in a society is achieved by judicious enactments. These enactments are frequently founded on the activity of the faith-

ful. Their habits or customs when good and reasonable are at times elevated to written law. Many of the present canons in the Code of Canon Law have this history. It is entirely proper that this should be so, for the habits of people exercise great influence on their rulers. In this sense the faithful have a notable part in law. What must be denied them is the necessity to obtain their consent before a law can be enacted. But what cannot be denied them is the great part that their customs have played in legal history.

Despite their lack of power in legislation, citizens and the faithful should have a deep interest in the prosperity of both the State and the Church. There are many ways in which this prosperity can be advanced. It goes without saying that the financial support of the citizens and the faithful is necessary for both the State and the Church. While it may be contrary to human nature for people to want to pay taxes and assessments, no one will deny the obligation laid upon all citizens to furnish such support. The State is a large and complex organization which requires enormous sums to meet its obligations and to carry into effect the purpose of its existence. Every citizen should be expected to shoulder his just part of the financial burden of the operation of the State. An attitude which seeks to escape from this obligation is not commendable. There is little point in discussing whether a tax law is a penal law. The fact remains that some obligation is certainly laid upon us all to support the State. Citizens have a right and a duty to see that the money obtained through taxes is not wasted and is devoted to the purpose for which it is collected. Much of the cynicism which accompanies the discussing of tax laws could be avoided if citizens did take a real interest in where and how the tax money is spent. This is just another instance of how the citizen should interest himself in the State.

Contribution to the support of the Church is no less an obligation for the faithful. It is remarkable how many of the faithful seem to think that the Church can support herself with the small sums that are contributed. But it is amazing how much is done with so little support. The State imposes taxes by law. The Church also has a commandment to contribute support. It is not pleasant, of course, to hear constant appeals for contributions and increased contributions, but these appeals could be

avoided if adequate support had been willingly offered. Praise should be given to those who, realizing their obligation have budgeted a fair portion of their income for the work of the Church.

Besides financial support the citizen of the State should show some interest in its civic betterment. There is altogether too much willingness on the part of citizens to permit someone else to shoulder their burdens. There will always, of course, be plenty of people to take up organizational and social work, but these may not be, and always are not, the best people for the work. They frequently obtain this work by default and in many cases proceed to operate as if such work were their own. They form a closely knit organization that can function with its lobbyists to the detriment of the common good. Such is the origin and development of some organizations. It is only after some political scandal or some outrageously unreasonable proposal is made that most citizens will even be aware of the existence of certain organizations. Whatever harm may be done in this way is the result of careless attitude of citizens and directly traceable to their lack of interest in civic problems of the community. Everyone knows that now and then the people do arise in their might and destroy an organization which has proved itself unworthy. But much harm has already been done. It could have been avoided, had all the citizens been alert and interested in their own public welfare.

The faithful should likewise show considerable interest in the work of the Church. This is a duty. This interest should not be confined to parochial limits. Naturally, one would expect parishioners to be interested in their parish and seek a part in its betterment. But there are broader interests of the diocese and of the universal Church which should also receive the enthusiastic support of the faithful. There are now many social activities which are directed from diocesan offices and which go beyond the immediate limits of a parish. These activities should be welcomed as an opportunity to advance the work of the Church. The wider interests of the Church, particularly her missionary activity, are likewise the responsibility of the faithful. It argues a lack of appreciation of the redemption of Christ not to try to bring others to its saving grace.

Further, there are programs of social reform and programs for peace which have been suggested by the Roman Pontiffs that are worthy of the support of the faithful. The moral teaching of the Church is particularized in some of the encyclicals. If these programs can be realized, great good would accrue to all. But such realization is almost impossible without an enthusastic response to the call of the Roman Pontiff. The Church has a fruitful field for influence in the reconstruction of the social life of man, but her best intentions and her wise recommendations will be unheeded unless these programs are studied and put to experiment. The Church with her world-wide organization and her world-wide membership is the strongest individual force for reform and for peace. But unless the faithful take these matters to heart and seriously support the Church, her influence will be nullified. It is clear, then, that the encyclicals of the Popes should be studied thoroughly, and appreciations of their doctrine made. This is part of the Catholic Action on which Pope Pius XI so urgently insisted.

These remarks convey the idea that both citizens and the faithful are disposed to take the State and the Church for granted. Hence they are willing to be satisfied with a minimum effort to discharge their obligations. No one can say what prosperity could have been achieved if citizens had made a greater effort to interest themselves in the work of the State. No one can say what souls might have been saved and what souls might have been gained if the faithful were consciously and continually aiding the work of the Church.

What is to be urged upon both citizens of the State and the faithful of the Church is a live and active membership.

A further influence of the faithful in the Church could, of course, be described if one would stress the dwelling of the Holy Spirit in the entire Church, in both the hierarchy and the people. This should never be ignored. Yet, in an article of this kind, an attempt has been made to seek out the legal factors which are pertinent to law making. It has been an attempt to emphasize rights and obligations and not an attempt to observe the operations of divine grace. The latter, however, must be considered whenever a complete picture of the Church is presented, but for the purpose at hand it need not be stressed.

Taking up, then, in brief review the argument presented in the foregoing pages, people who are both citizens of some State and members of the Catholic Church are subject to the laws of these societies. Because entrance into these societies is of obligation and not strictly of freewill, neither citizens nor the faithful can in point of fact refuse to accept a just law. Moreover, the authority of the State in natural law, and the authority of the Church in divine law definitely and completely exclude the people from any formal part in the enactment of positive law. Neither in the State nor in the Church is there any real right to withhold obedience to law until an enactment is proven beneficial. The justice and utility of a law are presumed in its promulgation. A law, of course, may fail to bind, but this failure is not due to any alleged right of the people to give their consent or to be consulted. Rather, failure of a law to bind is due to unsuitable matter and therefore beyond the competence of the legislator. As long as the legislator, both in the State and in the Church, remains within the competence attributed to him by natural or divine law, his enactments must be obeyed without previous approval on the part of the people. This is not harsh doctrine. Nor does it imply autocratic government. The legislator is as much bound in conscience to rule justly as his subjects are bound to obey just laws. Both ideas are inherent in a perfect society.

EDWARD G. ROELKER.

The Catholic University of America.

Analecta

Because of the special difficulties of the times, His Excellency Most Reverend Amleto Giovanni Cicognani, Archbishop of Laodicea and Apostolic Delegate to the United States, submitted a petition to the Holy Father for special faculties to permit the canonical procedure *super matrimonio rato et non consummato* and to designate a court of third instance for matrimonial causes. The Supreme Pontiff graciously granted the favors.

Through the kindness of His Excellency, Archbishop Cicognani, we are able to publish exact copies of the rescripts.

BEATISSIME PATER.

Exc.mus Delegatus Apostolicus in Statibus Foederatis Americae Septemtrionalis, votis omnium Ordinariorum illius regionis favens, ad pedes Sanctitatis Tuae provolutus, humiliter petit auctoritatem concedendi iisdem Ordinariis facultatem conficiendi processum canonicum in causis dispensationis super matrimonio rato et non consummato, cum, attentis praesentibus circumstantiis, perdifficile prorsus sit recurrere, singulis in casibus, ad S. Sedem.

Ss.mus Dominus Noster PIUS div. prov. Pp. XII, in Audientia diei 13 Julii 1942, infrascripto Cardinali Praefecto con-

cessa, attentis expositis, Exc.mo Delegato Apostolico in Statibus Foederatis Americae Septemtrionalis, auctoritatem de qua in precibus benigne impertitur, perdurante praesenti bello. Servatis in omnibus de iure servandis.

Datum Romae, ex Aedibus eiusdem S. C.
die 17 Julii 1942.

D. CARD. JORIO, *Praef.*
F. BRACCI, *Secr.*

L. * S.

BEATISSIME PATER.

Excellentissimus ac Rev.mus D.nus Joannes Amletus Cicognani, apud Status Foederatos Americae Septemtrionalis Delegatus Apostolicus, Excellentissimorum Archiepiscoporum et Episcoporum illius regionis nomine, petit ut in eadem regione Tribunal instituatur quod in tertio gradu causas matrimoniales cognoscere et definire possit. Rationes huius gratiae implorandae sunt communicationum postalium difficultates ac pericula ob ingravescens bellum.

DIE 30 JULII 1942

Ss.mus D.N. Pius, divina providentia Papa XII, in audientia E.mo ac Rev.mo D.no Cardinali Praefecto impertita, habita relatione suprascripti libelli una cum voto Congressus huius S. Tribunalis, petitam facultatem benigne concessit ita ut causae matrimoniales, quae in primo et in secundo gradu apud tribunalia regionis iudicatae sint, in tertio gradu a Tribunali regionali Metropolitano in singulis causis ab ipso Delegato Apostolico designando cognosci ac definiri possint, facta tamen in singulis causis expressa mentione apostolicae delegationis, ac servato iure defensoris vinculi et partium appellandi pro tertia instantia, si maluerint, ad S. Rotam necnon recurrendi ad Signaturam Apostolicam post judicium tertiae instantiae, ad normam can. 1603 C.J.C. § 1 n.n. 3 et 5.

Praesentibus valituris ad triennium, contrariis quibuscumque non obstantibus.

HENRICUS CARDINALIS GASPARRI, *Praefectus.*
F. MORANO *a Secretis.*

L. * S.

PRIVILEGED ALTAR FOR THE HOLY FATHER'S ANNIVERSARY YEAR.

MOTU PROPRIO.[1]

SINGULIS SACERDOTIBUS, EUCHARISTICUM SACRIFICIUM CELEBRANTIBUS, ALTARIS PRIVILEGIATI FACULTAS AD ANNUM TRIBUITUR.

PIUS PP. XII.

Summo solacio novimus iubilarem Episcopatus Nostri celebrationem filiorum Nostrorum animos ubique gentium ad mirandum prorsus precum concentum excitare, quibus iidem, in tam gravi, quo angimur, rerum discrimine, et communi Patri, et Ecclesiae universae superna a Deo munera impetrare contendant. Perquam acceptum id profecto Nobis obvenit; quandoquidem nihil magis hodie necessarium putamus, quam caelestem opem divinumque auxilium; atque ita testatum cernimus christifidelium mentes voluntatesque in praesens, si umquam alias, mira quadam consensione incensaque caritate Nobiscum arctissime coniungi.

Cupimus autem amplissimam hanc amoris significationem quodammodo rependere, aliquid ex inexhaustis Ecclesiae thesauris impertientes, quod omnibus, ac sacerdotibus potissimum, existimamus fore maxime gratum. De Apostolicae igitur plenitudine potestatis, singulis sacerdotibus, rite probatis, personale privilegium concedimus, cuius vi indulgentiam plenariam possint, Eucharisticum Sacrificium celebrando, uni animae piaculari igne expiandae applicare. Idque a die vigeat xiii huius mensis ad diem usque xiii mensis Maii, anni MDCCCCXXXXIII.

Quod quidem firmum ratumque esse iubemus, contrariis quibuslibet non obstantibus.

Datum Romae, apud Sanctum Petrum, die xii mensis Maii, anno MDCCCCXXXXII, Pontificatus Nostri quarto.

PIUS PP. XII.

[1] *Acta Apostolicae Sedis*, XXXIV (1942), 153.

SACRA PAENITENTIARIA APOSTOLICA.

(*Officium de Indulgentiis*)

DUBIUM [1]

De privilegio Sacerdotibus concesso in Motu Proprio "Summo solacio".

Sacrae Paenitentiariae Apostolicae dubium, quod sequitur, pro opportuna solutione, exhibitum fuit:

" Utrum privilegium personale, in Motu Proprio ' Summo solacio ', d.d. 12 mensis Maii vertentis anni, Sacerdotibus concessum, intelligendum sit ad tramitem Declarationis S. Paenitentiariae Apostolicae d.d. 8 Martii 1929 (*Acta Apost. Sedis,* vol. XXI, pag. 168), ita ut Sacerdotes, sacrum litantes, in quolibet Missae Sacrificio, plenariam Indulgentiam lucrari et applicare possint, independenter a Missae applicatione, uni animae, in Purgatorio detentae, ab ipsis ad libitum designatae."

Et Sacra Paenitentiaria Apostolica proposito dubio respondendum censuit:

Affirmative

Facta autem de praemissis relatione Ssmo D. N. Pio div. Prov. Pp. XII ab infrascripto Cardinali Paenitentiario Maiori, in Audientia diei 8 mensis currentis, idem Ssmus Dominus responsum Sacrae Paenitentiariae benigne adprobavit, confirmavit et publici iuris fieri mandavit.

Datum Romae, e Sacra Paenitentiaria Apostolica, die 10 Iunii 1942.

N. Card. Canali, *Paenitentiarius Maior.*

L. * S. S. Luzio, *Regens.*

[1] *Acta Apostolicae Sedis,* XXXIV (1942), 210. Cf. The Jurist, II (1942), 307

SACRA CONGREGATIO RITUUM.

[RE: COMMUNE UNIUS AUT PLURIUM PONTIFICUM]

URBIS ET ORBIS [1]

Sancta Mater Ecclesia Summos Romanos Pontifices peculiari semper prosequuta est honore, qui, dum Apostolicae Cathedrae iura strenue defenderunt, atque evangelicam veritatem totum per orbem diffuderunt, vitae quoque sanctitudine ac pretiosa morte fidelibus commissi sibi gregis facti sunt exemplar. Quod si inferorum portae omni tempore apostolicae petrae soliditatem vanis quidem, sed diuturnis saevis ac saepe cruentis tentaminibus aggressae sunt; hodiernis temporibus, negata quavis super naturalium rerum oeconomia, Ecclesiae hostes directe et ipsos Supremos Pastores livore suo impetere, pravisque dicteriis maculare impie conantur. Ut itaque his lacrimabilibus obvietur excessibus, atque Summorum Pontificum dignitas, eis divinitus collata, magis magisque honestetur, simulque ii inter ipsos, qui sanctitate fulserunt maiori veneratione coluntur, Sanctissimus Dominus Noster, Dominus Pius Papa XII novum Commune in festo Sanctorum Summorum Pontficum conficiendum esse decrevit. Cum autem infrascriptus Cardinalis Carolus Salotti, Episcopus Praenestinus, S.R.C. Praefectus, in audientia diei 9 Ianuarii, confectum schema una cum lectionibus tertii nocturni, legendis in festo Summorum Pontificum, et additionibus et variationibus sive in missali sive in breviario romano ex hac nova concessione occurrentibus, Sanctissimo Domino obtulerit, Sanctitas Sua benigne illud approbavit et adhibendum mandavit in festo sive unius sive plurium Summorum Pontificum tam martyrum quam confessorum, qui propria missa in missali romano non guadent. Contrariis quibuscumque, etiam speciali mentione dignis, non obstantibus.

Datum Romae, die 9 Ianuarii 1942.

C. CARD. SALOTTI, EP. Praenestinus, *Praefectus.*

A. CARINCI, *Secretarius.*

[1] *AAS*, XXXIV (1942), 111.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

STERILITY TESTS AND THEIR MORALITY.

A glance at the Quarterly Cumulative Index Medicus reveals the scientific activity which is transpiring in the investigation of human fertility. We may state that, with the publication in 1913 of Max Huhner's treatise, "Sterility in the Male and Female", a particular incentive was given to modern investigation in this highly specialized field of genetic research. This statement finds confirmation in the most recent book on the subject. Out of 764 references therein, some 724 point to books, articles, and unpublished investigations from 1913 to 1941, but with a mounting intensity during the span of years from 1935 to 1941.[1]

Some information coming from this field strikes us with a bit of a shock. "One out of every ten married couples is unable to have children. In clinical investigations it has been found that a little more than 33 per cent of sterile matings are so because of the male partner."[2] This high percentage of male infertility it is, which lends impetus to research studies in the seminal plasma. Yet the male pride in his own procreative abilities is, we are assured by seminologists, a stumbling block in the way of progress. Seldom indeed is the haughty male told bluntly of his condition. Such information is a blow to his self-confidence, a psychological trauma accompanied with disastrous consequences.

But what do the etiological records of these research studies in male infertility disclose? They indicate, first of all, that the

[1] "Spermatozoa and Fertility," A. I. Weisman.

[2] Texas State Journal of Medicine, May 1941, p. 21.

causative factors of sterility may, generically, be grouped as physical or psychic in character. As our main interest here lies with the physical symptoms, we may dismiss, as of minor moral importance, the psychic springs of this malady. The first set of causes issues from testicular deficiencies either in structure, placement, or function; the second, from irregularities in penile anatomy; the third, from endocrine dysfunction; the fourth, from the after effects of social diseases, bilateral mumps, tuberculosis; the fifth, from venereal excesses, chronic toxic conditions, general debility, insanity, injury of the genitals.

These factors affect both spermatogenesis as well as the volume of the seminal ejaculate. More specifically, the end result may be azoospermia or total absence of spermatozoa, necrospermia or dead spermatozoa, oligozoospermia or few spermatozoa, aspermia or lack of semen, oligospermia or diminished volume of semen, spermatorrhea or abnormal spontaneous flow of semen. The above-mentioned seminal anomalies present an idea of the wide areas of investigation stretching out before the gaze of research men. The field covers the genesis, morphology, physiology and chemistry of spermatozoa.

We may now briefly inspect the problem from the female side. Here the causative factors are as multiple as the feminine sexual organs. For clarity, the better course lies in tracing the sequence of spermigration. In the vagina, there may be hyperacidity of the secretions, fungus infections and vaginitis. In the uterus, endocervicitis, thickened mucous plug, infantilism, malposition, atresia, tumors. In the fallopian tubes, occlusions, torsions, pus, strictures and tumors. Sterility in the female, therefore, presents a problem which taxes the science and skill of the trained operator.

As a consequence of this complex etiological picture of female infertility, most specialists in the field prefer to attack the problem of a barren marriage from the male side rather than the female. However, there is not wanting an expert voice to the contrary, a voice, too, which commands attention. "All that is necessary is for the woman to come after coitus. She is placed in the regular gynecological position, the cervix is seen, and with an ordinary platinum loop on a glass rod, a particle of mucus from within the cervical os is placed on a glass slide and examined under the microscope. In normal cases we will see at once

many live spermatozoa. This is all that there is to it; yet what a wealth of information is obtained from this few minutes of examination." [3]

Despite the authority of Huhner's opinion, the major part of reputable specialists express a preference for testing the male. " Seminal analysis is an important aid in the proper diagnosis of sterility and it should be the *first* test performed after a complete history has been taken and thorough physical examination and Wasserman tests have been made on both husband and wife." [4] "Analysis of the semen gives us a measure which aids us, not only in determining relative fertility, but also in checking the efficiency of our treatments. Extensive research with laboratory animals has shown that, next to actual production of gestation, this analysis is the *most important* measure in determining the cause and cure of lowered fertility and faulty reproduction." [5] Hence semen testing is and will remain a major proving ground in searching out the causes of infertility.

A very special reason which recommends semen examination to the clinician is the ease of its procurement. Masturbation is the technique commonly employed. The semen therefrom is deposited in a sterilized glass container. Clinical tests are thereafter made for cubic quantity of the plasma, number of spermatozoa, shape of sperm heads, motility and viability of the spermatozoa. The cubic content of the normal emission varies from 2.5 to 5 c.c., but no stigma attaches to a lowered content, if its volume permits the formation of a seminal pool into which the cervix bends to expedite the entrance of the spermatozoa into the uterus.

Taking up the spermatozoal count, we find amongst research men a disagreement upon its significance. But a conservative judgment holds that a count below 60 million per cubic centimeter [6] coupled with an average of 150 million or less for the total ejaculation points to an inferior, if not to a sterile product. Likewise, morphologists maintain that a count of abnormal spermatozoal heads which reaches 20 to 25 per cent of the total

[3] " Sterility in the Male and Female," Huhner, p. 7.

[4] Weisman, l. c., p. 38.

[5] *California and Western Medicine*, Jan. 1941, p. 19.

[6] " Human Sterility," Meaker S. R.

number constitutes an indication of sterility.[7] As for motility of the same, Pollack and Jones maintain that in normal fertile seed, 80 per cent of the spermatozoa are active.[8] Resistance to heat and acid is the measure of viability and strength of the spermatozoa. The lactic acid secretion of the vagina soon immobilizes the spermatozoa. Vaginal heat increases the activity but shortens the life of the spermatozoa. Cold inhibits their activity but prolongs their life.

In any chemical assay of seminal fertility, the final judgment must be based, not upon any one of the above-mentioned factors, but rather upon the composite picture contributed by the analysis of the volume, number, morphology, motility and viability of the spermatozoa. But therefrom no infallible norm is derived and prognosis follows the law of averages. For here, as in all medicine, nature may upset human calculations. And it is of record that males pronounced clinically sterile have, in a second marriage, generated offspring. Unless azoospermia is certain, fertilization is possible, although scientifically, in many cases, improbable. "In my opinion we are not able to set a definite standard as to the number of sperm that must be present in order to assume that a man is fertile. We cannot say that the finding of certain deviations from the normal in morphology or an increase in the number of any certain abnormalities means a relatively decreased fertility in any one individual. All we can say of these and other sperm characteristics is that in most fertile men there are certain standards present. Broad deviations from these lead to assumptions of decreased fertility."[9]

If the clinical evidence acquits the male of sterility, then the testing of the female is in order. Some factors in the problem of female infertility are of easy solution. Thus structural abnormalities, infantilism, congenital or surgical privation of organs, occlusions, hyperacidity, all such faults are readily detected. But functional disorders here, as always, challenge the patience and acumen of the specialist. For with clear evidence that the female genital tract is normal and with proof of spermigration, there may be some endocrine dysfunction at work to prevent fertilization. Deficiency of either vitamin A or E militates against proper ovarian function.

[7] Am. J. Obst., 32—406.

[8] Journal A.M.A., V. 113, 395.

[9] *California and Western Medicine*, Jan. 1941, p. 23.

Methods and Morality of Seminal Tests.

Masturbation plays a most important role in seed collection. "The ideal method is to have the patient masturbate, in the office of the physician, directly into a clean, carefully dried wide-mouthed glass container." [10] To insure optimal results, the patient is directed to forego, for some days prior to the test, all marital congress. The use of alcohol and drugs is likewise contra-indicated. Precautions such as these are employed to secure the maximal content of spermatozoa. Masturbation is, however, a distasteful practice to many patients who take exception to it either on moral or physical grounds. Such patients are instructed in the pseudo-scientific reasons for consenting to the physician's request and are thereby brought to do what has always been labelled an unnatural sin. Yet the singular statement is made, "in most patients, the psychical disturbance due to masturbation, especially in a physician's office, may give a misleading sample." [11]

In lieu of masturbation, other methods of seed procurement are indicated. Coitus with withdrawal, coitus with a condom, coitus with a vaginal sheath find their partisans amongst profesional men. But clinical preference leans towards coitus with withdrawal. "The most satisfactory method of obtaining the specimen is by withdrawal at the time of intercourse." [12] Condom specimens meet with disfavor. Often enough, there are employed in the manufacture of condoms, chemicals which are either spermicidal or at last harmful to the spermatozoa. "This method" (condom), states Weisman, "still commonly used to collect semen is mentioned only to be deplored." [13]

Seminal secretions may also be extracted, after coitus, from the vagina. To preclude a loss of the seminal content, a vaginal rubber cup is sometimes inserted in the orifice of the organ, Such specimens however do not prove the best material for analyses. For the lactic acid of the vagina is spermicidal. For completeness, mention must be made of seed extraction from the cervix and uterus, as well as by aspiration from the different seminal ducts and by rectal massage of the seminal vesicles. But

[10] "Spermatozoa and Fertility," p. 44.

[11] *California and Western Medicine*, p. 19.

[12] *Ibid.*

[13] "Spermatozoa and Fertility," p. 45.

the volume of seed thus obtained is so small as to render a complete analysis impossible.

The demand for seminal specimens by way of masturbation remains uppermost. There is first to recommend it, the ease of procurement and secondly the similarity of the output to normal seminal emission in coitus. If the volume of the semen, together with the morphology, the count, motility and viability of the spermatozoa are postulated as standards of semen analysis, there is little difficulty in perceiving why the clinicians demand the seed of masturbation wherewith the five-point technique is possible. But the question remains, does the five-point technique of semen analysis harmonize with truth? If the implication of this standard contravenes the natural moral law and the explicit declaration of the Catholic Church, the techniques involved lack veracity and therefore are not truly scientific in character. Now masturbation offends against the natural law and, as we shall presently observe, runs counter to the express declaration of the Catholic Church.

If again we regard the five-point technique merely from a clinical standpoint, does it not tend towards a bit of overplay on laboratory minutiae, a bit, perhaps, of window-dressing? Max Huhner, an unquestioned authority in the field, wrote in 1913 and repeated in 1937, this contrast of the Huhner test against the five-point technique. "And so we may go through many of the theoretical questions in the etiology of sterility and see how frequently they may be dismissed as a result of this few minutes' examination. Perhaps I may be pardoned for my enthusiasm concerning this test (Huhner), but I really know of no other from which so much valuable information can be gained in so short a time." [14] And when scientific tests have manifested that the seed of the male is normal and that the female is fertile, and yet no conception follows upon their mating, what is the answer?

Morality of Techniques.

Masturbation. This practice has always throughout Christian civilizations been stigmatized as an unnatural sin. St. Paul in the first epistle to the Corinthians, chapter 6, verse 10, numbers it among the sins which exclude from the kingdom of

[14] "Sexual Disorders in the Male and Female," Huhner.

heaven. Innocent XI, on March 2, 1679, proscribed it by condemning this proposition: " Mollities jure naturali prohibita non est; unde si Deus eam non interdixisset, saepe esset bona et aliquando obligatoria sub mortali ".[15] Again on August 2nd, 1929, to the question " whether direct masturbation is permitted for the purpose of obtaining semen for scientific detection of the contagious disease ' blenorragia ' and its cure," the Holy Office answered: " In the negative." [16] From this response it is evident that direct masturbation for specimens of semen is explicitly forbidden. May we not likewise say that aspiration and other modes of seed collection, which do not involve actuation of the genital system with its consequent venereal pleasure, do not fall under this prohibition?

Onanism. The second method of seed collection, coitus, namely, with withdrawal, is naught else but onanism and as such merits swift condemnation. Coitus, too, either with a condom or a vaginal sheath is but a variant of onanism but of deeper intrinsic malice. These various forms of onanism fall under the solemn condemnation of Pius XI. "Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of mortal sin." [17]

There is however a variant of condomistic intercourse which poses a serious moral difficulty. It is the use of a perforated condom. Part of the ejaculate escapes therefrom into the vagina, part is retained in the condom. This portion serves the purpose of seminal analysis. Does this manner of seed collection, the question naturally comes forward, contravene the moral code? Prior to a direct answer to this question and in order, moreover, to allay prejudice, another use of the perforated condom may be considered. Some males have an abnormal penile meatus. Known either as epispadias or hypospadias, it constitutes a form of impotence, where this defect causes the deposition of the semen outside the vagina. But the said impediment ceases, if, as Capello teaches, " ex mutatione situs aut

[15] Denzinger, 1199.

[16] " Canon Law Digest," Bouscaren, I c, 247.

[17] " Casti Connubii," *America* edition, p. 38.

alio licito medio," [18] the semen flows into the vagina. Pertinent here is a remark of Dr. F. Cone, " the simple expedient of using a condom with a hole in its tip has been found to correct the faulty delivery in some cases of hypospadias." [19]

To me the use of a perforated condom appears as a facile method of correcting a natural defect which would otherwise preclude marriage for a man stigmatized as impotent. Any moralist would hesitate to forbid marriage to such an individual capable of remedying hypospadias in so easy a fashion. Here, too, it is understood, some of the semen would remain in the condom. Now the principle to be applied, so it seems, would be this: does such an instrument permit the outflow, in coitus, of sufficient semen to insure generation? If so, is not the act itself " per se generativus " and thereby comes under the terms of c.1081?

If such an argument establishes as lawful the use of a perforated condom in hypospadias, then by the same token it establishes the lawfulness of its use in gathering specimens of seed. Provided the perforation or perforations of the condom in seed collection are ample enough to allow the egress of sufficient fluid for generation, the act remains " per se generativus." Moreover, it seems that a parallel exists here between *copula dimidiata* and copula with a perforated condom. Studied *dimidiata copula* has been condemned where *copula plena* is possible. Such a type of marital congress does not prevent generation but hampers it. For this reason, moralists speak of it in terms of venial sin. Similarly, copula with a perforated condom would not defeat conception but make it more hazardous. A marriage act outlawed *sub levi* becomes lawful if placed with a sufficient reason. Here a sufficient reason is a cure for sterility.

Post-coital withdrawal. In this division of seed typing, the extraction of the specimen takes place an hour to three hours after normal and non-onanistic coitus. Clinically this process meets with disfavor. For the specimen thus obtained is contaminated by the lactic acid of the vaginal secretions. Morally, the method is lawful. In it there is neither onanism nor other contraception. For under normal conditions, spermatozoa have, an hour after coitus, penetrated the uterus in sufficient numbers

[18] " De Matrimonio," n. 348.

[19] *Texas State Journal of Medicine*, May 1941, p. 22.

to insure conception, if it is to take place. For the sake of hygiene, moralists permit a douche, an hour after marital intercourse. A fortiori, withdrawal of seed to remedy sterility seems indeed lawful.

Sometimes in the process of seed procurement after normal and lawful intercourse, a rubber cup is inserted in the vagina. The purpose thereof is to prevent seminal loss. Against this practice there appears no moral objection. Here precaution is taken against a natural, spontaneous loss. To preserve what otherwise would be wasted presents no moral problem. But does the circumstances of an immediate rising after copula, to permit a flow of the seed into the cup, alter the moral character of the act? A classical query of the manualists is whether a wife, rising immediately after intercourse to urinate but with the purpose of expelling the seed, sins thereby. The universal answer returned is that she sins subjectively but not objectively. In other words, the outflow of semen from such a rising does not impede generation. Consistently then, the retention of such an outflow by cupping does not change the nature of the act involved.

The other methods of seed withdrawal are 1. the Huhner test mentioned above; 2. aspiration of testicles, or of the seminal ducts; rectal massage of the seminal vesicles and biopsy of the testicle. Do such methods fall under a moral ban? Here we meet with a divided opinion. Some moralists maintain that all voluntary withdrawal of seed is unlawful. Man, in their opinion, has no dominion over the seed which is given to him only for the good of the race and not for his individual good. His use moreover, of the seed is, in their reasoning, limited to natural, lawful intercourse. Any removal of seed, artificially, from the seminal tract or from the vagina constitutes a fault against the natural order of seminal economy.[20]

On the other hand, there are moralists who point out that both the testicles and the semen are parts of the body and as such are destined to serve the good of the whole. They recall, moreover, that older moralists allowed the expulsion of semen which was "corrupted," if done without venereal pleasure, where the good of the body was at stake.[21] Again the decree of

[20] Merkelbach, III, n. 913.

[21] "De Castitate," Vermeersch, n. 329.

the Holy Office forbids only direct masturbation as a technique of seed collection. The inference from which, appears licit, that other methods which do not involve masturbation or the actuation of the genital system are not thereby forbidden. Natural law, in other words, regards not so much the dominion of the seed, as it does the actuation of the generative system, outside of legitimate marital congress. Biopsy of the testicles and recovery of seed from the vagina are justified on the same principle.

To sum up:

1) Masturbation may not be used to procure specimens of seed.

2) All forms of onanism, either instrumental or non-instrumental, are immoral means of seed procurement.

DISAGREEMENT ON LAWFULNESS.

1) Extraction of seed from the vagina, or the cervix, or the uterus.

2) Expression of seed from the testicles or the epididymus by aspiration, or from the vesicles by rectal massage.

3) In other words, all removal of seed from the genital tract of the male or the female, whether it is licit or not is a disputed question.

METHODS NOT DISCUSSED BY MANUALISTS.

1) Perforated condom appears licit to correct hypospadias.

2) Perforated condom appears licit for specimen collection, provided it permits the escape of seed enough for generation.

3) The use of a vaginal cup to save seed appears lawful.

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GROWTH OF EPISCOPAL SEES IN AMERICA.

WHEN, in November 1941, Denver was made an archdiocese and the new diocese of Pueblo was erected, the total number of archdioceses in continental United States was raised to 21 and the number of dioceses to 93. A century and a half ago there was but one diocese in the whole country.

The year that the first diocese was erected, Baltimore, in 1789, George Washington was elected first President of the United States. Thus, auspiciously enough, the Mother See began life with the Presidency. A year later, in 1790, the new government counted heads,—3,929,214. One hundred and fifty years later the federal census showed a population of 131,409,881, of which 21,403,136, or 16.2 per cent, was Catholic.

How Santa Fe Missed Seniority.

At the installation of his Excellency, the Most Reverend Urban Vehr as archbishop of the new metropolitan See of Denver, the archbishop of Santa Fe, the Most Reverend Rudolph Gerken, told of finding among the musty archives kept at Santa Fe a letter sent by the Catholic Spaniards in the New World to their Catholic majesties of Spain and in which they petitioned the court to urge Rome to send them a bishop. This petition was made more than 200 years before Santa Fe was made a diocese. The same letter assured the Spanish rulers that the salary of the bishop would be provided for from the income of benefices to be established by the petitioners. For some reason or other the Spanish court paid no attention to the letter, and thus two centuries slipped by before Santa Fe received its first bishop, the intrepid J. B. Lamy, in 1850. Had the Spanish court acted, Santa Fe probably would have been a See-city many years before Baltimore.

Vicariates.

At one time, America was a land of vicariate-apostolic provinces and each had a tremendous spread. For instance: before Leavenworth was made a diocese, it was a vicariate that embraced all of that area which is now the state of Kansas, and even more—from the banks of the Missouri to the continental divide in Colorado. At one time, Santa Fe was a vicariate—a vast ecclesiastical empire that stretched south as far as old Mexico and west to the country of the Padres, on the Pacific coast. In the course of time, these huge vicariates were cut up into dioceses. Ordinarily, an archdiocese was first a diocese. Exceptions to the rule are San Francisco and Washington, D. C., two sees that were given archepiscopal rank from the very moment of their creation. Strictly speaking, Portland, Oregon, was never a diocese; created a vicariate in 1843, it was raised to the rank of an archdiocese three years later.

Dioceses.

There is a very wide divergence in the physical size and Catholic population of our 114 archdioceses and dioceses. Thus: the archdiocese of New York covers only 4,717 square miles but it has a population of one million Catholics. The diocese of Cheyenne has a spread of 101,352 square miles but a Catholic population of only 34,000. The largest diocese in Catholic population is Chicago, with 1,500,000. The smallest diocese in Catholic population (excluding the Abbatial diocese of Belmont) is Raleigh, that has but 12,000 souls. The largest diocese in area is the colossus Reno, which has a magnificent spread of 110,829 square miles; smallest diocese in area is Newark, which covers only 541 square miles. But Newark has 50 times as many Catholics as Reno, and to think that the Nevada diocese is 205 times larger in area than the New Jersey diocese!

Archdioceses.

Taken by the centuries, the phenomenal growth of dioceses shows that two were erected in the 18th century, eighty in the 19th century, and thirty-two in the 20th century. Fourteen dioceses were raised to archiepiscopal rank in the 19th century and seven in the 20th century.

Baltimore became the first archdiocese, in 1808. Forty-two years later, in 1850, the dioceses of New York, New Orleans, and Cincinnati were raised to archdiocesan estate. By the time the Civil War broke out, three more archdioceses had been added: Portland, Ore., in 1846; St. Louis, in 1847; and San Francisco, in 1853. Ten years after the close of the Civil War, when the confusion had somewhat subsided, and the Catholic population had grown in excess of 7,000,000, Rome raised the dioceses of Boston, Milwaukee, Philadelphia, and Santa Fe to archdiocesan rank. Before the 19th century had come to a close, Chicago (1880), St. Paul (1888), and Dubuque (1893) had also become archdioceses.

In the 20th century, San Antonio, Los Angeles, Detroit, Newark, Louisville, Washington, D. C., and Denver became archdiocesan Sees. Only two of the 21 archdioceses had passed the centennial of their creation as a diocese when they were elevated: in 1937, the 129-year-old Louisville diocese and the 104-year-old Detroit diocese. The 21 archdioceses have a combined Cath-

olic population of 9,122,486, or 40.4 per cent of the total Catholic population in the United States. Plainly, the Church in America is urban.

Waterways Sees.

The greater number of American Sees may be classified as "waterways Sees". Seventy-nine dioceses are located along waterways. Thirteen See-cities are situated along the shores of lakes, four on bays, five on the Atlantic seaboard, four on the Pacific seaboard, two on the Gulf, and fifty-one along rivers. Before the advent of railroads, the great rivers of America were the main arteries of travel. Armies of immigrants followed their courses. It was the heyday of steamboating, and river towns grew prodigiously Populations swarmed into the great river basins. Many river-cities became episcopal sees. For instance, eight see-cities are located along the Mississippi river, six along the Missouri, and five are on the Ohio.

Oldest Dioceses.

Of the 114 archdioceses and dioceses, 17 are one hundred years or more old. Oldest in the glamorous South is Baltimore. Oldest in the industrial East are the Big Three: New York, Boston, and Philadelphia. Oldest in the North is St. Paul. Patriarchal See in the West is the 99-year-old Portland See.

Immigration-born Dioceses.

Immigration, creator of the prodigious growth of our Catholic population, had a great deal to do with the spread of the American dioceses. The history of this immigration may be divided into four periods: the first period, from the discovery of America to the close of the Revolutionary War; the second period, from 1785 to 1860; the third period, from 1860 to 1900; and the fourth period, from 1900 to 1921. The first, the "Exploration Period", was the springtime of America. Exploration, adventure, and the quest of gold was on. The second, the "Pioneering Period", witnessed populations surging westward, to build the Western Empire. Immigration was light during the first and second periods. During the third, the "Expansion Period", immigration hit our shores in intermittent squalls that repeatedly reached the 500,000-a-year mark. The fourth, the "Industrial Period", which witnessed the birth of mass production, brought immigration waves of titanic pro-

portions. Six times it reached the 1,000,000-a-year mark. The country boomed. So did the Church. During the first immigration period, no diocese was erected. During the second immigration period, 43 dioceses were erected. During the third and fourth periods, 71 dioceses were erected. During the flush immigration years, an average of one diocese a year was established.

At the close of the Revolutionary War, there were few Catholics in the country. Perhaps their number did not exceed 25,000. By the end of the second immigration period, the Catholic population had reached the 3,000,000 mark. By the end of the third immigration period, it had reached the 10,000,000 mark. By the end of the fourth immigration period, it had skyrocketed to 18,000,000. Since 1921, when Congress enacted the "Immigration Quota Plan", we have added only 4,000,000 to our Catholic population.

We have passed the heyday of our Catholic population growth. A decline in growth has set in. But there will likely be more dioceses added as time goes on. New ones will be cut out of old, well-established and populous dioceses.

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HELPING THE POOR SOULS.

From the earliest days the Church has offered prayers for the departed. The Fathers relate how the Apostles themselves celebrated the commemoration of the dead. The most ancient monuments of Christian art give expression to the prayers of the first Christians for their departed brethren, and to the invocation of the saints on their behalf. Catholic piety and charity have ever sought to manifest in a godly and effective manner their loving recollection of the dead.

In the course of centuries the Church has instituted new feasts and devotions. The faithful would individually practice such devotions, or local churches would celebrate such feasts until the Church sanctioned the practice and made it universal for all the faithful. This is the history of All Souls' Day. It was not until the eleventh century that the commemoration of all the faith-

ful departed on the Second of November was publicly approved and introduced into the universal Church. Long before, however, individual churches and individual bishops and abbots had set aside a special day for the commemoration of All Souls.

St. Peter Damian relates in his life of St. Odilo, Abbot of Clugny, how this saint about the year 1000 ordered an All Souls' Day to be celebrated in the monasteries of his order on the Second day of November, similar to the manner it is celebrated today. It seems that a pious religious, returning from a pilgrimage to the Holy Land, was wrecked upon an unknown island. Here he met a hermit who informed him that in the vicinity of his cell he frequently heard terrible cries of evil spirits, lamenting that the prayers and good works of the faithful for the departed were disturbing to them, for they released or greatly relieved the souls who had been given over to them for torment. They expressed a particular hatred against the Abbot Odilo and his monks for their extraordinary zeal in behalf of these souls. Upon his return the religious, at the request of the hermit, communicated this information to Odilo, who was thereby more inflamed with devotion, and instituted the Second of November for an annual commemoration of the faithful departed. It was at the instance of the abbot that Pope John XIX introduced this annual commemoration into the various dioceses, in Liege, in Vienna and Tours, where it was observed as a day of obligation; in England, where the Council of Oxford in 1222 commanded it to be celebrated as a feast of second class.

Although the All Souls' Day of St. Odilo may have given occasion to the universal celebration, it was not the first observance of its kind. The historian Mabillon states that in the Order of St. Benedict an All Souls' Day was celebrated before the time of Odilo, on the day after Pentecost or Trinity Sunday. From the annals of the monastery of Fulda, it is inferred that such a day was observed in Germany as early as 874. They relate how King Louis in a vision during Lent beheld his father, Louis the Pious, in Purgatory. Soon after he issued a circular to all bishops and abbots of his kingdom enjoining special prayers for the faithful departed. Amalarius, in the eighth century, mentions an annual commemoration of the Departed in his book on the Divine Office, and he connects the feast of All Saints with

the office of the dead. In an old Missal of Arles, the service for the dead is appointed for the first day after the Octave of Epiphany, in the same order as it is now observed on All Souls' Day.

Even in the third century, we have the testimony of Tertullian that the Christians of his day observed an annual commemoration of the Faithful Departed. Thus, All Souls' Day and devotion for the poor souls dates back to the first centuries and was observed by the faithful in different countries. The time of celebration differed from our own, but the same idea suggested the selection of the time. It was celebrated at the end of a cycle of feasts, of Christmastide, of Eastertide, as it is celebrated today when the feasts of the ecclesiastical year have culminated in the feast of All Saints.

In *All For Jesus,* Father Faber says, " It is not saying too much to call devotion to the holy souls a kind of centre in which all Catholic devotions meet and which satisfies more than any other single devotion our duties in that way, because it is a devotion all of love and of disinterested love." Purgatory is a white field for the harvest of God's glory. Not a prayer can be said for the Holy Souls but God is glorified both by the faith and the charity of the prayer. Not an alleviation, however trifling, can befall any one of the souls but God is forthwith glorified by the honor of his Son's Precious Blood and the approach of the soul to bliss. Not a soul is delivered from its trials, but God is glorified. He crowns his own gifts in that soul. The Cross of Christ has triumphed. The decree of predestination is victoriously accomplished and there is a new worshipper in Heaven.

St. Catherine of Genoa in her treatise on Purgatory says, " They would not care for alms contributed by the living to shorten their period of pain were not they precisely balanced by the will of God; they leave all in His hands Who exacts satisfaction as it pleases His infinite goodness. And could they regard those alms apart from the divine will it would be an act of selfishness which could prevent their serving the Divine Will. They remain immovably fixed on whatever God wills for them and neither pleasure nor pain can ever again cause them to turn to self."

The Souls in Purgatory depend on us, and devotion on their behalf should be fostered in every Christian family. I had

deeply religious parents who taught us to pray daily for the poor souls. Whenever we heard the church bells tolling, conveying the information that someone in the parish had died, our good mother made us leave our beds, even if it were in the middle of the night, and we all knelt down and prayed for the departed soul. On the following day all would offer their prayers and attendance at Mass for the particular soul. Respect for priests, the ambassadors of Christ, was instilled into our hearts from our infancy. My father pointed out that many times a priest who had sacrificed his all for the people is forgotten after he has left this world, and that gratitude should urge us never to forget our priests, and especially the most forgotten priests in purgatory.

The holy sacrifice of the Mass is of course the most effective means of helping the holy souls. Father Boniface Wimmer, O.S.B., later founder and Archabbot of St. Vincent, Latrobe, Pa., wrote in *America*: " In our monastery of St. Vincent one of our novices saw on the Eighteenth of September 1859 a vision of a Benedictine monk in choir habit. This monk appeared to him each day between 11 A. M. and noon or from midnight to 2 A. M. On the Nineteenth of November the novice in the presence of a confrére asked the vision if anything could be done. The answer was, ' I am suffering in purgatory already for seventy-six years because I did not say seventeen Masses, which I was supposed to say. I appeared to several other Benedictines but have not been helped. If you do not come to my aid I have to appear for eleven more years yet!' The vision demanded that seven Masses should be offered; that the novice should make a seven days retreat and observe strict silence, and that during thirty-three days he should recite daily with outstretched arms thrice the Psalm *Miserere mei.* All these requests were complied with from the twenty-first of November to the twenty-third of December, and on that last day after the last Mass the vision disappeared. Many times the poor soul begged the novice in the most touching manner to pray for the poor souls who suffer so terribly, and told how grateful they would be to their benefactors."

In the Austrian Tyrol, it was customary on New Years' Eve for the night watchman carrying a lantern to lead a crowd to the cemetery where they stopped before the great crucfix. When the church clock struck midnight, the watchman solemnly

made the following address: " To you dear souls whose bodies rest in this cemetery, to the dear souls of our dear parents and former friends and acquaintances and to all those who have been forgotten for a long time, we wish to you all a graceful happy New Year. How we wish that you will all enjoy the bliss of heaven! May none of you be condemned to the pains of hell. But to you dear souls who are still suffering in Purgatory we wish a speedy deliverance from your suffering, and the eternal joys of heaven. And we who are assembled here, let us remember that perhaps many of us may be buried in this cemetery before the New Year is over. For the poor souls, and for our own poor souls, let us say devoutly five Our Fathers and Hail Marys, 'Eternal rest grant unto them O Lord.' " Certainly this was a beautiful custom.

It would be well for the priest to consider how definitely Catholic is All Souls' Day and how definitely Catholic is the doctrine of Purgatory. Indeed, Purgatory is a kind of " universalism " in that it breathes of Christian charity and justice. Purgatory means that God is loving, understanding and just, and that He loves all His children and desires them for Himself. He would purge a soul of its sin so long as that soul had not become totally corrupt.

There have been many tragic distortions of Christian truth since the Reformation. Protestantism has lost a true understanding of God's nature and God's justice. Calvin made God a cruel tyrant, a thousand Hitlers crowded into one. He insisted that God demanded perfection in every soul here on this earth, to be achieved within a few short years; failure meant eternal punishment. The inevitable result was that there developed among Protestants a " liberal " view of human destiny which, known as " universalism ", went to the opposite extreme and declared that all souls are predestined to be saved. Such a doctrine was flagrant heresy and obviously unreasonable.

Nothing is clearer to the Catholic than that " free thinking " or thinking outside of Christian dogma, leads inevitably to all sorts of vagaries and grotesque theories. Particularly is this apparent in the doctrines that have grown up outside the Catholic Church. Here in the United States many have wandered so far away as to forget Christ entirely and adopt pagan and

Buddhist ideas. They have recoiled from Calvinism and vainly seek truth and consolation in exotic religions. Cults have displaced the Church, and men embrace the reincarnation theory of " theosophy " or the meaningless abstractions of Christian Science because they do not know the truth regarding human destiny as taught and practiced in the true Church of Christ.

There is something tragic about these blind gropings, in the futile attempts to find spiritual peace and understanding. Men want to believe in God and in Divine Love and Divine Justice, but they are confused by doctrines of the future life which seem cruel and unfair, which divide the " sheep and the goats " so ruthlessly and give a soul absolutely no chance beyond the grave, unless that soul here on earth had found complete salvation.

To the Catholic, All Souls' Day is a day of hope as well as significance. A Catholic prays for the souls in purgatory because he knows that God's love is boundless and that God's justice is perfect. The Catholic priest has the opportunity and obligation to preach and teach the Catholic truths which are inherent in All Souls' Day. Everlasting punishment awaits the sinner who tenaciously and deliberately rebels against God, but there is a Purgatory of suffering from which many will ultimately be delivered to know the bliss of Heaven. What a solace it is for Christians to know that they can do something for their departed dear ones, that they can pray for them and that their sacrifices and prayers will be answered.

For the priest, All Souls' Day is a precious feast illustrating and teaching divine love and justice. The priest sees Purgatory, to quote a recent writer, " as an evidence of God's mercy. For the Sovereign Lord is infinitely merciful as well as infinitely just and holy. He permits men to expiate their faults, and thus to regain their pristine holiness. He ' whose attribute it is always to show mercy and to spare,' allows His justice to be tempered by mercy. ' Mercy and truth have met each other; justice and peace have kissed ' " (Ps. 84:11).

JOSEPH STANG.

Colfax, Washington.

A TIMELY SUGGESTION.

From the very nature of its subject, this article cannot paint a detailed picture, nor give complete instructions. My sole purpose is to offer a timely suggestion to our priests, by stimulating their interest in a topic which seems, rather strangely, to have escaped their attention.

In medias res. Why do you priests not write more? Why do your names not appear more frequently as contributors of articles published in our Catholic magazines? It seems to be the great exception, rather than the rule, for a member of the clergy to take pen in hand and edify Catholic readers with some little capsule of wisdom. Say what you will, the clergy do not write in any proportion to their numbers, or learning! Being of a peaceful sort, I am not finding fault. I wish simply to offer a suggestion, based on my practical, everyday experience! Here are the facts.

As an author's representative, I receive requests from editors of Catholic magazines for material—requests that are uniformly similar. Overlooking entirely the fact that short stories are in demand, special emphasis is always on the following: Articles of timely interest, written for today's Catholics, in lucid, everyday, practical English. They should be factual and authoritative, as coming from one who has the subject at his fingertips.

This in the main covers Catholic magazine editors' non-fiction wants. And this is what impels me to ask: Who, other than the clergy, are more competent to discuss, from the Catholic point of view, in a factual and authoritative manner, subjects of timely interest for today's Catholics? The answer is obvious! I do not mean to imply that present-day Catholic magazine articles written by laymen are second-rate, or simply used to fill up space. The point is that a huge field in the general Catholic literary domain exists wherein the clergy in general have yet to enter in any appreciable numbers. That field is the general interest article as it concerns Catholic publications. Short stories and novels may well be left entirely to the laity.

Granting without further discussion that this real need exists, and that priests, from the very nature of their calling and training are excellently equipped to satisfy it with resulting credit to themselves and edification to the laity, what should be done?

One might conclude: Well, get paper and pen, or a typewriter, and rush out some articles! That could be done, and it might produce material that would be accepted for publication. But, based on the practical experience I have had in handling manuscripts, I can state that what is written in a rush, and that would mean with little forethought and less planning, would have no chance of success.

There is a method, however, sure and practically infallible, of writing. All successful writers use the same system. Perhaps your priestly duties have precluded your giving a close study to the structure of magazine articles, either Catholic or secular; or you may not have come into contact with books written on the subject. Therefore, I offer the following brief summary of what to do, and how to do it, if you want to write non-fiction. The system can be applied to articles, or to books. For present purposes, I have magazine articles in mind.

II.

The primary consideration for every writer is to have something to write about. Please do not laugh. I am not trying to be funny. You would be amazed at the number of writers who write about nothing at all! They spend years at it, and accumulate nothing for their efforts except a flock of rejection slips, plus a sizzling hatred for editors! Perhaps you priests do not know it, but the fact is that only about one manuscript out of every five hundred stories or articles submitted for publication actually appears in print. One of the chief reasons for this wholesale rejection is that so many writers write about nothing! They fill ream after ream of paper with words, words, words. In the end they discover they have written nothing at all!

What are some subjects in which Catholic readers would be interested? The answer is that you have the whole wide world of topics to draw upon. But whatever you choose, it must be concrete, practical, of interest to today's Catholics. Highly specialized subjects are by no means taboo, provided they are directed to the general reader, and not chock-full of technical jargon which only the specialist will understand. An analysis of back issues of *The Catholic Digest* will indicate the wide range of topics handled in Catholic periodicals.

Having chosen a topic, preferably that one which you pride yourself on as an authority, write one full page about it. Three paragraphs will do; the first, introducing the subject proper and answering the question why you are writing and what; the second, presenting the gist of the main points; the third is simply your conclusion. Such a preliminary sketch will permit you to see in advance whether your pre-writing ideas on the topic will enable you to produce an interesting, authoritative article, or not.

This single sheet is your thumbnail sketch, your basic idea roughly outlined. Having completed it, read it carefully, and decide definitely whether it really will appeal to any large body of Catholic readers. Be candid with yourself! If on second thought (and second thoughts are the best thoughts!) it appears that the topic you originally had in mind would only remotely interest Catholics in general, or would require say six months of research before you could handle it as an authority, drop it. Don't waste your time! It most assuredly will not be what Catholic editors want.

With your topic chosen, and a thumbnail sketch made, plan the intended article from beginning to end. Careful, deliberate, thorough work on this plan is absolutely necessary if you hope to attain any success with your writing. Write each point as a single sentence. These will do as the topic sentences for most of the individual paragraphs. Hence, your well-written, interesting article is nine-tenths constructed in the plan itself! But before actually composing the article from the plan, read over one or two in some of the more popular magazines, which need not necessarily be Catholic. Note the lucid, simple, idiomatic, matter-of-fact prose that successful authors nowadays use, and editors buy: conversational, but not too familiar; catchy, but not slangy; and not overburdened with so-called picturesque patter. A little of the latter will add zest to your writing; but too much of this stuff is palling. You will also note, if you study and do not just glance over these articles, that writers in the *Saturday Evening Post, Harper's, Collier's, Atlantic Monthly, Extension, Columbia, Commonweal,* etc., do not write down to their readers, they write up to them. They are factual, complete masters of the subject. They rarely " think," or " believe," or " imagine " ; they always " know " ! Do likewise!

Another big reason for the wholesale rejection of articles is that so many writers are presently attempting the style and method of *The Reader's Digest*, and *The Catholic Digest*. These, and similar publications, are excellent in their own fields, and as far as they go. It should not be forgotten, however, that they are rewrite magazines, merely condensing various writers' original contributions in other publications. Authors of articles must be original, not copycats. If you choose a topic that is frequently used, you must present it in a manner not tried before, or from a new angle, or at least give it a different twist. In other words, Be yourself!

How long should the article be? Well, it all depends. There is no hard and fast rule. You would be on safe grounds, when aiming for the Catholic field, to limit yourself to 3,000 words, or less. If your article treats of a specialized topic, study the magazines that accept material along that line. See their policy as to length before typing the final version of your work. In connection with the length of your article, another most important subject turns up, i. e., the publication to which to send it when finished. Indeed, you should have had this in mind all along. Here is the rule: Do not send a manuscript to any magazine in general, hoping that because you are a priest it will be accepted. The particular subject you hit upon will in all probability not appeal to every reader; but if it has a spark of interest (and it will require more than just a spark to get by!) it will have interest for some reading group. Offer your manuscript to the magazines appealing to this group. You will waste your time and money sending it elsewhere.

To choose a definite, interesting topic, write a one-page thumbnail sketch, plan it in its entirety, determine the length and the magazines where you can reasonably expect to market it will require about an hour. To avoid disappointment and delay and unnecessary expense, you had better not start the actual composition until you have completed this original survey. Otherwise, you will surely get nowhere at all. To my previous observation that the majority of would-be authors write about nothing at all and consequently never sell their work, let me add this: The bar sinister proclaiming the amateur writer is his obvious lack of a plan covering the above points before starting the actual writing of his work, whether it be story, article, or book.

III.

I am purposely avoiding in this paper even the slightest reference to grammar, or style. Though it might not be amiss to point out that a style suggesting a sermon, or one that is pietistic, will not succeed. The majority of editors of Catholic magazines are priests themselves; which means that they will spot a padded out sermon or a rejuvenated college or seminary essay after they have read merely the first page of your manuscript. So, be careful!

The first draft of your manuscript is never final. Set it aside, and in the calm and cool of a day or so later, read it again, checking up all points, and filling it out, or cutting to proper length. Retype the revision; then set it aside again, for another reading later on. You will still be amazed at the slips, mis-statements, inconsistencies, drabness of style, and other defects that turn up following even several revisions. After the final revision, it should be in the exact style, and statements, and size in which you expect to send it out. In other words, you should be able to type on good paper the final revision, exactly as it is, without any further alteration or correction whatsoever.

Here, now, is the way to give your manuscript a professional appearance. This is the correct, the accepted method to type and handle the final version of your work: (1) Use white paper 8½x11. (2) Type, but do not write in longhand under any consideration. To write a foreign expression, or mathematical formula, etc., would be unobjectionable, presuming there were no satisfactory keys on the machine to reproduce them. But the invariable rule is to type, and not write, for all ordinary work. (3) Use only one side of the paper. (4) Put your name and address in the upper left hand corner of the first page; in the upper right hand corner type the approximate number of words. (5) About three inches down, in the middle of the first page, type the title. (6) An inch beneath the title, and indented about five or ten spaces, start right in with the text. Double space the lines, leaving at least an inch margin all around the page, and indent all subsequent paragraphs the same as the first. (7) After the first page, in the upper right hand corner of each sheet type your name and the page number, as, Smith—page 2, 3, etc. (8) Manuscripts of ten pages and over, that cannot conveniently and neatly be folded three

times and sent in a large size (about 9x4) envelope, should be mailed flat in a 9x12 envelope. (9) Enclose a stamped, addressed envelope of the same size. (10) Unless you have something really necessary to explain, there is no need to include a covering letter. (11) Mail the manuscript. (12) Forget it.

The time in reporting differs. About two weeks is the usual period. If you hear nothing within two months, a friendly note asking whether the manuscript reached the editor will generally produce results. But, be considerate, and patient!

In this paper, I confined myself to articles. The subject of non-fiction books, however, would not require separate treatment, since the same careful planning, preparation, knowledge of subject, and every other requirement of an article is demanded in a book, only on a larger scale. Incidentally, success with articles invariably leads to the writing of books.

This is another immense field waiting for the clergy to tap in larger numbers. In great demand are basal Catholic texts for grammar school, high school, and college, covering all topics, not solely the catechism, Bible history, and similar lines; books that popularize philosophy; books of general interest written for the laity; personal experiences if they have any special appeal; studies of outstanding figures and movements from the Catholic viewpoint. Indeed, as with the article, so with the book—you have the whole wide world from which to choose a subject.

JAMES A. VARNI.

Newark, N. J.

HOLY COMMUNION CLUBS.

One of the more serious worries of the parish priest is the whereabouts of his children during the summer months. During the school year the children by the hundreds receive Holy Communion not only on Sunday but on weekdays, and we are edified by their fervor for Our Eucharistic King. Naturally, therefore, sorrow fills our priestly hearts as we offer the Holy Sacrifice during the summer months, and find the pews practically vacant except for a few " devout regulars ". The children are not there.

The reason for this can be found, in part at least, in the apathy of parents. If they had a more active love for God, their children would have it. After all, example is more potent than precept. The failure of parents to cooperate, is no excuse for us not to try harder to mould the children so as to make the next generation better than the one in which we live. After all, souls are our responsibility.

The aim and purpose of our schools is to draw souls closer to Christ, and the absence of the children from Mass and Holy Communion during the summer vacation days has caused the writer often to wonder if the results in Catholic culture obtained from our schools is worth the investment in time and money? While we succeed in creating in the children of our schools habits of study that carry them through life, we fail too frequently to inspire in them a real, lasting, habitual, warmth of love for God.

For many years the writer pondered and prayed for a solution. Five years ago he struck on a plan that has produced splendid results and given life to the weekday Mass in his church. Prior to the introduction of the plan, he would cut in half his regular order for hosts at the beginning of the summer vacation. After the first year of his " solution ", he continued practically the same order during the summer months as in the school term. Eighteen months' experience with the " system " in a second parish gave the same result; there was no perceptible drop in the number of Holy Communions during the summer months. Lest anyone think that the number of hosts ordered is insignificant, may we state that during the year 1941 174,500 Holy Communions were received by members of the parish.

The " solution " is based on the simple fact that children love organizations. Children are much more gregarious than are adults. They love to belong to this or that " gang ", to this or that " club ". Play a game, organize a " gang ", and the youngsters will flock to it. Therefore, why not seize on the " gang idea " and organize " Gangs for Christ " !

This idea was given the children of my parish one Sunday morning in July 1937. The vacations had already begun and the Sisters had gone to their Motherhouse for the summer. The announcement of this new kind of a " Gang " was made without any previous " softening-up process ". It was " sprung "

upon them suddenly, but before three days had passed we had 35 " gangs " organized and ready to begin operation. They operated about 80% of perfect. The following year we organized the " gangs " a little earlier, with the result that we had well over 100 clubs ready to function when vacation began. The years that followed brought about the same results,—capped this year by the record-breaking number of 162 " Eucharistic Gangs ".

The idea of the Communion Clubs is simple. Children are asked to organize into little " gangs " of not more than six. The members are to be selected as nearly as possible from the same neighborhood. The organizer is the Captain. Each " gangster " pledges himself to receive Holy Communion once a week *on a weekday* during the summer months. They are told to choose their own Holy Communion day, and they are asked to select a name for their Club,—any name they wish. It was very interesting to read some of the names: " Devil Chasers ", " The Vipers ", " Lions ", " Hot Tamales ", " Dickerson Ave. Sluggers ", " Soldiers of Christ ",—after all, a rose by any other name would be as sweet. It was pleasing, too, to note how thoroughly they distributed their Communion days through the week. Every day one or more Clubs received Holy Communion, and it was beautiful to see them march to the rail in a group, the captain generally leading.

After a week or two a chart was hung up in the Church bearing the names of the clubs and their component members, with spaces marked for the number of weeks that would be consumed by the vacation period. The first year each member marked his chart when he went to Holy Communion, and it was delightful after Mass to watch the youngsters take the pencil, check " present " after their name, and then march out of the Church with an air of triumph; they had done their Catholic Act! After the first year the system of marking was changed because it was found too cumbersome. Thereafter the Captain kept the score!

This delegation of the " check off " to the Captain made him a very important person. Days of spiritual depression came, and some of the members began to lag. So, one day we called in all the Captains to talk things over. In this meeting of the " Board of Directors " we called the attention of some to the fact that their " Gang " was not functioning so well, that some

of them had " fallen down on the job ", and the captain was told to find out why. As an approach he was told he might call on the absentee to find out " if he was sick ", assuring him, in case he was, of a prayer from the rest of the " gang ". If instead, he found that it was carelessness, he exhorted the delinquent to make up the Holy Communion he had missed, reminding him that a priest was in the confessional in case he needed the service. The Captains went out, and the attendance at Holy Communion spurted.

One of the things the priest who would promote Communion Clubs must remember is that the youngsters must be given every opportunity to go to confession before Mass. Therefore it is important that a priest be in the confessional at a convenient hour, so the " gangsters " can rid themselves of their sins real or imaginary. This assurance gives them great confidence, and avoids any danger that might exist of sacrilege. Children are liable to exaggerate their sins even though frequent instructions are given them about the dispositions necessary for frequent Holy Communion " on one confession ". This opportunity to go to confession whenever they feel the need for it has been a wonderful help in promoting daily Communion. Daily presence in the confessional means a bit more work for the priest, but it is work that produces great results.

This year we added a patriotic motif to our " Vacation Clubs ". Before school was dismissed we announced that we would like again to organize the Clubs, but instead of allowing the children to choose a name for their " gang ", we asked each club to adopt a boy from the parish now serving in the Armed Forces of Our Country, and to name the club after the Service Man. The response was enthusiastic, and in a week's time we had organized 162 Clubs. Since the number of clubs exceeded the number of parishioners in the service, we allowed children who had a relative living in other parishes to name their club after him. After the organization was completed, a letter was sent out by the captain of each club to his soldier boy telling him what his Club named after him proposed to do,—to hear Mass, to receive Holy Communion and to pray for him each week on a weekday, throughout the whole summer! The letters were of the children's own composition, and it was amusing to read what some of them had to tell their hero. (We confess

that we peeked). One little fellow from the third grade wrote, after telling what " Our Gang " was going to do for him, " and now, Jack, be sure to go to confession every two weeks, go to Holy Communion each Sunday and as often as you can during the week, say your prayers every morning and every night, don't swear, be sure you do what you are told, don't be afraid of the Japs, punch the nose off of Hitler, and when you come back be sure you come to Holy Communion with our gang, won't you ". It is interesting also to note how many of the boys in service wrote to the captains telling them how happy they were to hear from them, and how grateful they were for the Catholic thought they were having. The writer was present at a very touching scene that occurred on the furlough of one of them. He is a Captain in the Army, and when he came to Detroit he insisted on seeing little Betty who was the captain of his club. When he met her, (a little fourth grader) he picked her up in his strong arms, and tears coursed down his manly cheeks as he told her how proud he was of her and of her little soldiers, and how grateful he was. Some of the Service Men have asked for the addresses of " their soldiers " ; they want to send some little remembrance to the little " angels " who are praying for them. We have heard also of several instances where the wife of the service man has given a little party for her husband's " standby ".

The chart hangs in the Church, and each " Gang " is listed. Grouped with the charts is the Honor Roll of the Parish bearing the names of the " Boys in Service ". Above the charts we have the America Emblem, and under it the pledge for victory: " We Pledge Ourselves to Hear Mass, Receive Holy Communion Each Week on a Weekday, and to Pray for Our Boy In Service ".

Nor is this enthusiasm for our Eucharistic God confined merely to the little ones of the grade school. The parish boasts of a large high school. Many of the clubs, and some of the most active ones, are formed among the high school group. It is heartening, indeed, to see big sturdy athletes approach the sacraments week after week. They can't go very wrong with such habits!

The formation of these clubs has about eliminated from the experience of the writer the sadness that was his in the previous

years of his priesthood when he heard confessions after the reopening of school. It is no longer: " Three months since my last confession, father ", and he thanks God for the inspiration that came five years ago. This organization has done yet another thing; it has brought many of the parents to the sacraments much more frequently than they were accustomed to go in previous years. This is so even among those who " have a cottage at the Lake." When " Club Day " comes, the older folks must bring Johnny or Mary to the nearest church, and, " Well, why let Mary or Johnny go alone? I'll go too."

If children can organize for play, why can't they organize to pray? If they can organize to destroy, why can't they organize to build? If they can congregate for mischief, why can't they gather for the nobler things? After all, they are God's loved ones. Children can be directed, and they can direct each other. Why cannot we priests cultivate spiritual leadership among the youngsters of our parish, a leadership that will inspire them to lead others to Christ.

These " Communion Gangs " have done wonders here. The writer feels the idea fits not only the summer needs, but the needs of the other seasons of the year. Just as a suggestion, the general plan could be adopted easily in places where there is no Catholic school. The main thought behind it all is that children need reminders, and the fact that they have pledged themselves to receive Holy Communion on a certain day, gives them a " social secretary " to remind them of the greatest privilege it is in the power of man to enjoy.

Bring the little ones to Christ; bring Christ to the little ones. Keep them together, and there will be less worry about the future.

JOHN VISMARA.

Detroit, Michigan.

STREET SPEAKING FOR SEMINARIANS.

Impatient Paul! In the *Acts of the Apostles* St. Luke writes of him: " Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry. He disputed, therefore, in the synagogue with the Jews, and with them that served God, and in the market-place, every day

with them that were there " (XVII, 16). Impatient Paul! But divinely impatient, to be sure. What more glowing exordium could we choose, therefore, for the remarks of this paper than a glance at the " least of the Apostles " preaching in the synagogue and in the market-place of Athens . . . unless it be that we should begin rather with a remembrance of even Paul's Master, of our Blessed Saviour Himself preaching His sublime sermon on the mount.

In either case, however, we have exemplified, it seems to us, a prime advantage of street speaking for religious students. For street speaking is, first of all, an outlet for holy zeal. In the classroom-lectures on Pastoral Theology that it was the privilege of the present writer to give to budding Carmelite theologians, it was always his contention that zeal is the distinguishing mark of the true priest and pastor. If this be indeed true, how natural it is and how beneficial for our religious students to utilize this " best outlet of zeal ", as one of them has aptly called it, this means of making themselves " all things to all men ", of becoming " radicals for Christ ", and of equaling at least, in a dignified and worthy manner, the zealous activity of such fearless groups as the Salvation Army and Jehovah's Witnesses. Nor can anyone object that this zeal is " born out of time ", before maturity. Street speaking itself has the fullest approbation of the hierarchy. Moreover, in consequence of the time-tested and efficient plan of examinations and " pitch " chairmen developed by the National Catholic Evidence Guild, even our youthful Guild workers speak with the full authority of the local Ordinary.

Street speaking is also the fruitful soil in which even greater zeal is nourished. The full force of this fact is demonstrated in so many different ways! One of them is through the inspiring example of the others assisting on the pitch, or street-speaking program; very especially is this true when those others are laymen and lay women. " Most of all ", writes one of our students, " I have been impressed, edified and encouraged at the sight of zealous Catholic laymen and laywomen devoting their time to this work and loving it in spite of sacrifice ".

The students come to realize too the " immense work that is to be done just around the corner " of their own districts, and to understand that the Church " must get out and preach " her

doctrine. This realization grows to conviction with the young men when they begin to take part in the private conversations that usually follow their talks from the stand. Almost inevitably, some one in the crowd will accost them to discuss—St. Luke would, perhaps, say " dispute "—more fully and much more personally a point that the speaker had just stressed. Then the students see vividly how earnestly these souls are seeking the truth, and how hopelessly they are floundering around because they have no teacher.

And oh, the joy and increase of zeal that comes from having a convert! Let us take but one experience, recorded by a student speaker: " He had not been to Confession for 17 years . . . He was only 30. I had an hour's conversation with him about himself, Confession and the Church. Three days later he went to Confession to Father Prior."

Even where there is no hope of an immediate conversion, the students have been fired with new zeal by the kind words of appreciation they have received from Catholics and non-Catholics for their interested and interesting manner of conducting the pitches. The students see—for themselves—that they are really helping to break down the prejudices and antagonisms that they, again from their own pitch experience, have learned *do* exist, and that all too actively.

Later we will return to the practical way in which this holy zeal expresses itself in the classroom. Now let us rather tarry for a few moments to remark the many other virtues, theological and moral, that receive frequent opportunity for generous practice from street preaching.

How faith is actualized! Here the student is " confessing Christ before men ", and this in no idle fashion. Only one who has opened a pitch in a public place on a bright, sun-shiny afternoon, knows what a big act of faith it is to stand up almost alone in the midst of the passersby, to begin preaching, literally, to the air, and then to continue preaching until gradually—oh, how gradually sometimes!—the crowd begins to gather.

But that faith has its reward, not only when the crowd is gathered, but afterwards also. The joy and gratitude the student feels for the magnificent gift of faith that he has received grows to hitherto unknown proportions as he recognizes the tremendous difference in thought and hope and action be-

tween himself, with his own luminous faith, and those who have not received that precious gift. Under such circumstances, what a divine treasure the gift of faith becomes!

Then, as he comes to know better his new-found acquaintances, he begins to see more clearly too how really little effect words and logic and theology alone have on the human heart; and contrariwise, how very much depends upon the grace of God. He experiences the need of more and more fervent prayer, and humbly he has recourse to the divine aid. Hence also, even while he is literally talking to the air, this same new light of faith consoles him in the thought that God's grace may even then be working on some soul and using his wind-scattered words as the occasion of conversion.

Again, his faith is deepened and strengthened when, in the give and take of the question and answer period, he is surprised to find himslf more ready than he ever dreamed he would be to answer the questions put to him. With humble faith he learns to say: " I never felt the Holy Ghost so near as on the stand, . . . It seems the Sacrament of Confirmation really begins to have its effect then—*Dabitur vobis* ".

Yes, humility has its place too; not only in this humble realization of faith, but also in the beforehand attitude of the speaker. For one must be well-grounded in humility ahead of time to be able to accept with peace and patience the embarrassment he will experience when he can not properly handle a sincere question or perhaps—it's very rare, thank Heaven—a sneering objection, or when one of those other " embarrassing moments " that can so easily happen do occur.

Very especially, too, the youthful charges whom it was my privilege to help and moderate during the past year insist on the great value of street preaching for training in patience. More than one appreciated this, as well as the corresponding values of training in the practical love of neighbor. One student particularly noted his own " Greater caution in speech—against thoughtless exaggeration and depreciatory remarks of other people's viewpoints."

And now, without pretending to have exhausted the more directly spiritual values of street preaching, let us turn briefly to those values that more directly concern the preparation of mind of the student for his future ministry. In this matter I

shall follow more or less closely the array of reasons given by the Rev. Lester Fallon, C.M., in an article of the January 1940 ECCLESIASTICAL REVIEW. Under the title of "A Laboratory for Ecclesiastical Studies", Father Fallon explained the great and evident benefits derived by the Kenrick seminarians from their active participation in the Kenrick Correspondence Courses in religion. I remember this article the more gladly because the interesting author states that these correspondence courses themselves are "a result of the street praching campaigns throughout the Middle and Southwest".

The benefits listed by Father Fallon are in almost every respect akin to those of street preaching. Thus, the student's interest in his class-work is very decidedly increased, and that interest itself is colored with a new practical attitude that makes all his studies appear immediately applicable and very much worthwhile. The tremendous importance of theology in all its branches is brought home to him by the force of experience and he begins to want to know the reason "why". In a particular way, the contact with non-Catholics arouses an interest in Holy Scripture that would delight the heart of any professor of this sacred science.

Secondly, the student learns the points of Christian faith most questioned by outsiders—the "bugbears", as one student calls them, of non-Catholics—and the false ideas about the Church that are so prevalent. It is easy enough to see how well such knowledge will help considerably later with converts and with convert-classes.

Then the student learns to use popular words and popular ideas to express the truths of sacred doctrine. We who ourselves have been caught trying to give an off-handed explanation of "*ex catehdra*", personality, "*de congruo*", know what valuable training this point implies.

Further, the students become personally and actively acquainted with the literature and movements on apologetics and on all the topics handled. He thus acquires a fund of knowledge and a habit of research of which only the years to come can demonstrate the full value.

Another blessing that comes from this practical work in apologetics is the spirit of understanding that is engendered in regard to the position of non-Catholics. The student sees that

non-Catholics really have their own reasons—though to us, indeed, these reasons are known to be invalid—for believing and acting as they do. He learns to think of " non-Catholic " and " Protestant " not as mere designations of those who do not believe as we do, but as persons, individuals, people who are sincere and warmly human in their beliefs. One student writes thus of his first attempt at a pitch. " Here were those ' good-faith Protestants ' I had deemed a fiction or at most a vague possibility ". Later the student learns, too, what warm gratitude there is in these same souls that he has been privileged to help by his apostolic work.

No wonder that the same student comes to the over-all conclusion: " Practical experience, the application of theology, cannot be gained in the classroom, but it is a feature offering of the Catholic Evidence Guild ".

Finally, there is the great advantage so peculiar to the work of street speaking itself: the training that the student gains in preparing and delivering rather formal addresses, in speaking extemporaneously, as he must do during the question and answer period, in checking on his own personality under fire, on his own knowledge, and his own ability to interest and persuade. In this last regard particularly, the students learn to appreciate the very direct results of their speaking as evidenced in the growing or dwindling crowd before them. One of them writes: " Facing a group who can interrupt at any moment or walk away or take on a hostile attitude is many more times difficult than speaking to a docile church audience who are forced by circumstances to remain seated and quiet even when the sermon may cause them anguish ".

These last few words prompt their own commentary. We can be sure that the Guild speakers, in their future ministry, will be alive to the fact of the " anguish " caused by poor preaching.

And so the long list of benefits might be yet further prolonged. The holy comradery of the pitches in which the different seminaries send their representatives, the same lively spirit of brotherly love and mutual criticism of the Guild classes of preparation—for the writer they will always be happy memories indeed—, the more intimate association with those who have been highly successful in the work of apologetics—these and other benefits have not been touched upon.

As a parting thought, however, be it permitted to repeat the golden sentence of the president of the National Catholic Evidence Conference for 1940-42. During the interchange of communications regarding the details of the program for the recent Tenth Annual Meeting of the conference in Washington, D. C., (September, 1941) he happened to write very simply and matter-of-factly, with the consciousness of living faith: " We all realize that because God is so generous the greatest benefit of all comes to the speakers themselves ".

GABRIEL N. PAUSBACK, O.Carm.

New York City.

MUST CANDLES USED IN THE LITURGY BE BLESSED?

Qu. Should the wax candles that are prescribed to be used during Mass and Benediction of the Most Blessed Sacrament, and during the administration of Viaticum and Extreme Unction in the homes of the faithful, be blessed? If so, when, and with what formula?

Resp. There is no law requiring that candles must be blessed but all liturgists say that it is proper and fitting that they should (Wapelhorst, n. 9, 7; Ryan, *Candles in the Roman Rite,* p. 16). Many priests bless the candles to be used during the year on the feast of the Purification, although strictly, the candles blessed on this occasion are for use in the procession. Ordinarily, candles should be blessed according to the formula given in the *Rituale Romanum,* Tit. viii, cap. 3. This blessing may be given at any time convenient to the priest.

Book Reviews

ADDRESSES AND SERMONS. By His Excellency, Most Reverend Amleto Giovanni Cicognani. Foreword by His Eminence, Cardinal D. J. Dougherty. St. Anthony Guild Press, Paterson, N. J. 1942. Pp. xi + 404.

His Excellency, the Most Reverend Apostolic Delegate has undoubtedly established a record for preaching and speaking on important Catholic occasions. At the same time he has established a reputation as a thoughtful and informative speaker. A new volume of *Addresses and Sermons,* therefore, will be welcomed by the clergy and laity.

The present collection contains sixty-five discourses, delivered on a wide variety of occasions. The pulpit veteran as well as the *neo-sacerdos* and seminarian can glean many a hint from the masterly way in which His Excellency teaches dogmatic truth, fitting it into his subject with much felicity. Besides instruction, however, the priest-reader will derive enjoyment from the volume.

Particularly, did this reviewer enjoy the address "Vatican City" delivered before the Women's Club of Clarke County, Virginia. It is skillfully constructed and packed with facts that would appeal to any cultured audience. We venture to predict that it will be plagiarized to the benefit of many a parochial congregation.

The publishers are to be commended for a nice piece of book making.

RELIGION IN SOVIET RUSSIA 1917-1942. By N. S. Timasheff. Sheed & Ward, New York City. 1942. Pp. xiii + 171.

So much of the recent literature on conditions in the U. S. S. R. has been unscientific, biased and special pleading, that a scholarly study, such as is Dr. Timasheff's, is particularly welcome. This mature report on the religious situation in Russia is especially valuable today, because recent events have shown that the Russian Government's attitude towards religion is not known or understood.

The author gives a short but well documented history of the three main assaults on religion made by the Soviet Government in 1922-23, 1929-30, 1937-38 and the heroic resistance of the Russian Christians. Once in power, the Communists put into effect parts of their program that had not been advertised in the course of the struggle for power, and for which there was no popular ratification. The very fact that religious persecution has never stopped in Russia since the inauguration of the Communist rule is proof of the strong resistance of the believers. In spite of every effort made by a strong totalitaran government,

" about half the population is still Christian, demands religious liberty and is opposed to religious persecution; most of the other half is neutral ". The government has failed to establish " militant atheism ", and it is obvious that the struggle against religion has favored the growth of savage fetishism.

A few weeks before the signing of the Nazi-Soviet pact and the outbreak of war, a new note was sounded taking the form of partial compromise. The struggle against religion in Russia has not been stopped, but religion has proved to be the most tenacious and indestructible of all the survivals from pre-revolutionary Russia. What will happen after the war is over no one knows. " Compromise with religion runs counter to the fundamental principles of Marxism as they have been consistently interpreted and taught in the course of the Soviet rule. These principles are unchangeable, but their interpretation and application may vary." Anti-religious education continues to dominate. What is in abeyance just now are outright persecution and open blasphemy. Dr. Timasheff points out that the reaffirmation of Russia's " Constitutional " stand on religion by the Soviet spokesman, Dr. Lozovsky, was tantamount to scotching President Roosevelt's hopes that true freedom of religion might be tolerated.

We recommend that this book be read by every priest and kept with his reference books.

CHESTER'S CENTURY OF CATHOLICISM, 1842-1942. By Rev. Joseph M. O'Hara, Ph.D.; Peter Reilly Co., Philadelphia, Pa. Pp. 221.

Much time must have been given to the writing of this book and much labor spent in research, but the reader is presented with a speedily and easily read book which he will carefully safeguard when he has finished its last page. The work flows smoothly along and, surprisingly soon, present-day personages appear on its pages as their labors or concerns brought them into contact with St. Michael's Parish and, consequently, into the extremely wide focus of Dr. O'Hara's searching historical eye.

The work deals with the record of the advance of the Catholic Faith during its march of one hundred years through the territory which is now the city of Chester. But the author has set up an historical backdrop which pleasantly prepares the reader for his trip through the years with Chester's Catholics. Even the footnotes, which are usually irritating necessities in works of this nature, are, in the present book, extremely informative and thoroughly welcome. An occasional lightly ironic touch enlivens what might otherwise become dull recording as, for instance, the admission that an occasional written request for a Baptismal Certificate is accompanied by return postage. Or, again,

the declaration that a visiting priest in the formative days of the parish was worthy of a curate's rating " because he performed all Baptisms " over a period of some months.

Without question the book should be read by all priests, who might be incited by the Preface to undertake the writing of works of similar historical character about their own parishes. Catholic laymen, even those with no connection with Chester, will find the book occupying a couple of interesting hours of their time, and they will undoubtedly find mention of some ecclesiastics whom they know. Perhaps complimentary adjectives are sprinkled a bit too liberally throughout the book, but they can be readily ascribed to the author's recognized charitableness. To the opening words of the Preface, " History is a systematic narrative of events " could be added " and readable history is their sympathetic narration." Dr. O'Hara, in *Chester's Century of Catholicism,* presents not only history, but presents what is extremely rare, readable history.

LEAKAGE FROM A CATHOLIC PARISH. By Brother Gerald J. Schnepp, S.M., Ph.D. Catholic University Press, Washington, D. C. 1942. Pp. xii + 408.

As a dissertation for a Doctorate in Social Science, *Leakage from a Catholic Parish* is an admirable piece of work, but its scholarly thoroughness takes it out of the scope of interest of the general reading public.

The book is actually the detailing and breaking down of the statistics gathered through a door-to-door visitation of the homes in an East Coast city parish. All the information gathered was tabulated and correlated and the result produced in the present form. It is a work which can be used with great value by some pastors, although " St. Patrick's Parish "—fictitiously so named—contrary to both law and custom had not had a parish census in many years. Had the author made a happier choice of an annually visited parish, he would have had less work, more pleasant contacts, and the parish priests could have supplemented, or at least commented upon, many of Brother Gerald's findings.

Some tables of statistics in the appendices are of value, but others have only a curiosity-satisfying worth. Of great interest, and probably of widespread circulation would be a judiciously edited synthesis of Brother Gerald's work. It would jolt the complacency of the neglectful pastor and be a positive aid to the earnest parish priest.

THIS ROSARY. By Anthony N. Fuerst. Bruce Publishing Co., Milwaukee. 1942. Pp. 112.

Father Fuerst's effort is a very welcome little book which presents the answers to very many questions about the Rosary. Within a short space he explains simply the idea of the Rosary, examines the many

traditions connected with its history, describes the method of its saying, lists the indulgences connected with its recitation and still has a few pages left for some striking thoughts upon the practice of saying the Rosary. These explanations can readily be used as the bases of sermonettes.

At times necessarily repetitious, the booklet is scrupulous in its presentation of detail, and the reader who absorbs the contents of its few chapters will have acquired in a very short time a fund of information which it must have taken Father Fuerst many years to unearth and correlate. A surprising note is a complete index, an unusual feature in so small a booklet.

This is a necessary book in quantity for priests, because even if they do not spontaneously give many copies of it away, their own copies will be purloined by their friends who come across it for the first time.

FACE TO THE SUN. By Rev. A. R. McGratty, S.J. Bruce Publishing Co, Milwaukee. Pp. 604.

Here is a novel dealing with the recent history of Spain, and it is an easily swallowed antidote for such poisonous dosages as Hemingway's nauseous glorification of blasphemy, filth and Communism, *For Whom the Bell Tolls*. The present work is long, but it is exceptionally gripping and will call for late hours once the reader begins the story.

Written in the first person singular, the book gives an imagined eyewitness account of the happenings in Spain from 1931 until the defeat of the Loyalists eight years later. The narrator divides his story into three parts. The first is devoted to the year of Alfonso's abdication with its first sproutings of the anarchism which reddened into Communism. This section is red also with the flames of churches, convents and schools which burned while officialdom was queerly inefficient. In his second part the author tells the story of the siege of the Alcazar, and emblazons in unforgettable, glorious phrases the courageous fortitude of Spain's true sons and daughters. In its closing section, the novel takes the reader through the final defeat of the Reds at Teruel, and then ranges into a more personal field with minor chords of a love interest sounding amid the crashing bass of battle music. Even here, a thrilling escape or two keeps the reader on chair-edge.

Realism is here, but it is never gross. Description, minute but breathtaking, is the author's forte, but he is general enough to change his tactics, so that the reader does not weary. *Face to the Sun* is the pleasantest and easiest way, to date, of acquiring an authentic picture of present-day Spain. The book goes a long way, too, towards exposing the clay feet of the idol of Communism which was complacently worshipped by so many Spaniards before the Civil War—and is by so many Americans even up to the present.

Book Notes

Pack Rat is a book that you will enjoy yourself, and then eagerly look around for someone to whom it can be lent. A haunted house provides the locale for a series of dreams about a pack rat that was allowed to take the shape of a man, but kept the rat instinct "never to miss any trifle one can steal, anywhere, at any time". He naturally gravitated to professional politics, aspired to become a dictator but found other and more powerful transformed pack rats already in possession.

The author, Bishop Francis C. Kelley, adds humor and satire to clear, logical thinking to tell the story of what brought on the present war, and what will bring on a succession of other wars unless people change their ways. There is a wealth of thought-provoking, sententious passages. To mention but one, "It wasn't long after France quit rocking the cradle that Hitler began to rock her—to sleep."

The story is smoothly written, interesting—written for the story-tellers' audience. But even the most casual and superficial reader is bound to find himself indulging in a thought or two as he goes along. In *Pack Rat,* His Excellency uses the same technique to get an idea across as in the "Vicar General" series appearing in the REVIEW. By all means read *Pack Rat.* (Bruce Publishing Company, Milwaukee, Wis. Pp. 146. Price, $1.75.)

God With Us by Rev. H. C. Schuyler, S.T.L., LL.D., contains four short articles: "Morale in Wartime", "Making Democracy Safe for the World", "The Present Crisis" and "The Cause and Cure of War." Dr. Schuyler points out that our Democracy needs a "public, national acknowledgment of man's total dependence upon God, together with humble, confident and persistent prayer to the Supreme Master." Morale must draw its full, irresistible power "from the souls of the citizens of a Nation that seeks and finds its true and ever-sufficient strength in the Spirit of God, dwelling within it." Until the "world-saving truth 'Christ is our King' shines forth on the banners of nations, lies at the root of their laws, and fills the hearts of their citizens, mankind can know no true and lasting peace, can taste but little of that natural happiness which is so sweet—and yet so faint—a foretaste of eternal bliss.

This is a small, unassuming pamphlet but it is well worth reading. (Jefferies & Manz, Philadelphia, Pa. Pp. 12.)

The Newman Book Shop, Westminster, Maryland, has published a reprint of Bede Jarrett's well known *Social Theories of the Middle Ages.* This scholarly and interestingly written volume is by no means obsolete, and American readers will be pleased to know that it is once more obtainable, and in this country. (1942. Pp. ix+280.)

The Priest's Chants and Recitatives at the Altar is the latest contribution of Father Carlo Rossini to the betterment of Church music. It is intended primarily for seminarians, but it can help all but the expert to improve his chanting of the official prayers of the Church.

Dr. Rossini divides his matter into five parts: Intonations and recitatives at High Mass; the Burial Service; Vespers; Extra-liturgical services; Chants and recitatives for Holy Week. An Introduction offers some helpful hints for a good rendition of plainchant, and in an Appendix are given fifteen prefaces, and excerpts from various papal documents bearing on Church music.

The present edition is a photographic reproduction of final proofs of the edition that was to have been printed in Belgium. It is not as sharp as if it had been printed from type, but it is very satisfactory. Dr. Rossini makes acknowledgement that the "manuscript of this book has been examined and approved by the Monks of Solesmes". (J. Fischer & Bro., New York City. 1942. Pp. xix+115.)

Father Winfrid Herbst, S.D.S., has prepared a companion volume, or a followup, to his popular *Questions of Catholics Answered* under the title *Answers.* (Society of the Divine Saviour, St. Nazianz, Wis. Pp. v+410.) The book contains a wealth of practical information on religious topics, and is certain to be a popular book for laymen. An index adds to the value of the book.

A new and simplified edition of Father Faerber's *Catechism for the Catholic Parochial Schools of the United States* has been prepared by B. Herder Book Co. Those who prefer the Faerber Catechism will like this new edition. (St. Louis, Mo. 1942. Pp. 126.)

The National Conference of Christians and Jews has available for free distribution to churches and schools a 16 mm., seventeen-minute sound movie called "The World We Want to Live In". It contains documentary shots of the results in Europe and America of unbridled prejudice and race hatred. It has been approved by Monsignor Arnold, Chief of Chaplains, and is being shown in army camps. For information write to The N. C. C. & J., 381 Fourth Ave., New York City.

On 27 February, 1940, Sister Mary of the Sacred Heart, the eldest sister of St. Therese of Lisieux died. Announcing her death, Mother Agnes of Jesus, prioress of the community at Lisieux, wrote a letter to many of the Carmelite convents which was a biography which seemed "like a continuation of the autobiography of St. Therese." John M. Haffert, author of *Mary in Her Scapular Promise,* translated the letter and published it under the title *A Letter from Lisieux.* Those who have special devotion to the "Little Flower" will want this book. (The Scapular Press, Sea Isle City, N. J. 1942. Pp. 119. Price, $1.75.)

Philosophy for the Millions by Reverend J. A. McWilliams, S.J., is for the intelligent person who desires to see things philosophically but who does not necessarily possess a formal training in philosophy. As the author declares, the contents of the volume is largely the Philosophy of the Schools, but with the schoolroom left out.

Father McWilliams divides his matter into four parts. Part I—The Personal, considers what philosophy is, what philosophy means to man, and the advantage of being human. Part II—The Social, studies social philosophy and economics. Part III—The Spiritual, takes up psychology, the philosophy of religion and how irreligion comes about. Part IV—The Record, discusses the philosophy of history and the modern era. *Philosophy for the Millions,* of course, is not a substitute for college texts, but it is excellent supplementary reading. Priests will find it a good refresher course. (The Macmillan Company, New York City. 1942. Pp. ix+206.)

Catechism Comes to Life by Rev. Stephen Aylward is a handbook intended to help the catechist keep the class interested. After an introduction outlining the principles and the method of his system, Father Aylward presents chapters on doing, drawing, showing and telling things, with plenty of examples. Then follows a chapter on the method at work and a review chapter. A "Catechemical Appendix" tells how to mix simple chemicals to illustrate doctrines and truths being taught.

This is an excellent handbook, and pastors will do well to examine it carefully. The method of course can be overdone so that children might come to look on the catechetical class as a play period and not appreciate the importance of the subject matter, but any teacher qualified to teach Christian Doctrine will know how to use it judiciously. (Catechetical Guild, St. Paul, Minn. Pp. 186. Price, $1.00.)

A handy little pamphlet for the seminarian is *Homiletic Hints* by Rev. Albert Dolan, O.Carm. It contains the notes of lectures delivered by the author to his class, and covers the subject thoroughly. Father Ignatius Smith, Director of the Preachers' Institute at Catholic University emphasizes the simplicity, practicality and soundness of the subject matter in a Preface. (Carmelite Press, Englewood, N. J. 1942. Pp. 70.)

Books Received

A Companion to Scripture Studies. Vol. II. By Reverend John E. Steinmueller, S.T.D., S.S.L. Joseph F. Wagner Inc., New York City. 1942. Pp. viii+318. Price, $2.75.

Addresses and Sermons. By His Excellency Most Reverend Amleto G. Cicognani, S.T.D. Apostolic Delegate to the United States. Foreword by His Eminence, Cardinal Dennis J. Dougherty, Archbishop of Philadelphia. St. Anthony Guild Press, Paterson, N. J. 1942. Pp. xi+404. Price, $2.50.

Pack Rat. A Metaphoric Phantasy. By Most Reverend Francis Clement Kelley, D.D. Bruce Publishing Company, Milwaukee, Wis. 1942. Pp. 146. Price, $1.75.

The Judgment of the Nations. By Christopher Dawson. Sheed & Ward, New York City. 1942. Pp. 225. Price, $2.50.

The Road to Vichy. 1918-1938. By Yves Simon. Sheed & Ward, New York City. 1942. Pp. v+207. Price, $2.25.

Religion In Soviet Russia. 1917-1942. By N. S. Timasheff. Sheed & Ward, New York City. 1942. Pp. xvi+171. Price, $2.00.

The Nature of Martyrdom. By Reverend James Edward Sherman, S.T.D., St. Anthony Guild Press, Paterson, N. J. 1942. Pp. xiii+321. Price, $3.00.

Catechism Comes to Life. By Reverend Stephen Aylward. Catechetical Guild, Saint Paul, Minn. 1942. Pp. 186. Price, $1.00.

The Art of Living Joyfully. By Reverend Harry Brenner, O.S.B. The Grail, St. Meinrad, Indiana. 1942. Pp. 138. Price, $1.00.

Spanish Confessions. How to Hear Them. By Reverends John B. Sheerin, C.S.P. and Joseph McSorley, C.S.P. B. Herder Book Co., St. Louis, Mo. 1942. Pp. 117. Price, $1.00.

Chester's Century of Catholicism. 1842-1942. By Reverend Joseph M. O'Hara, Ph.D. The Peter Reilly Co., Philadelphia, Pa. 1942. Pp. 221. Price, $2.50.

A Letter from Lisieux. Translation and Commentary by John Matthias Haffert, The Scapular Press, Sea Isle City, N. J. 1942. Pp. 119. Price, $1.75.

The Priest's Chants and Recitatives at the Altar. By Reverend Carlo Rossini, Mus.D. J. Fischer & Bro., New York City. 1942. Pp. xx+115. Price, $1.75.

Answers. A Book of Catholic Information on Religious Topics. By Reverend Winfrid Herbst, S.D.S. The Society of the Divine Saviour, St. Nazianz, Wis. 1942. Pp. v+410. Price, $1.75.

My Silent Partner and Other Stories. By Reverend H. J. Heagny, Litt.D. The Society of the Divine Savior, St. Nazianz, Wis. 1942. Pp. v+155. Price, $1.50.

Catholic Catechism. By Reverend W. Faerber. B. Herder Book Co., St. Louis, Mo. 1942. Pp. iv+122. Price, 30c.

Pamphlets: The Paulist Press, New York City. *Prayers to St. Jude* (with Novena). Compiled by Rev. Walter O'Gorman, C.S.P. (Pp. 32). *Recipe to Make A World*. By Rev. John J. Considine, M.M. (p. 24). *Whither Ethics in Medicine?* By John F. Quinlan, M.D. (Pp. 32.) Price, 5c each.

A Study of Vocations. By Rev. Thomas Bowdern, S.J. Community Press, Lafayette, Ind. 1942. Pp. 31.